



E 2020  
Centers



**THE BOOK OF JONAH .**

**IN**

**CHALDEE, SYRIAC, AETHIOPIC AND ARABIC.**



THE  
BOOK OF JONAH

IN FOUR SEMITIC VERSIONS,

VIZ.

CHALDEE, SYRIAC, AETHIOPIC, AND ARABIC.

WITH

CORRESPONDING GLOSSARIES

BY

W. WRIGHT.

WILLIAMS AND NORRIS:  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND  
20, SOUTH FREDERICK STREET, EDINBURGH.  
PARIS: B. DUPRAT. LEIPZIG: F. A. BROCKHAUS.  
1857.



## PREFACE.

The aim of the little work now offered to the Public, is to be useful to those Students at our Universities, who, after having made some progress in Hebrew, may be anxious to gain at least a slight knowledge of the principal cognate dialects. On the advantage of such knowledge to the Theologian I need not here enlarge. Our Authorised Version of the Hebrew Scriptures is now generally acknowledged to be an indifferent one, and the call for a revised translation is daily becoming more urgent. The Masoretic Text itself is in many places obscure, in some to all appearance corrupt; and the only means of getting over at least a part of these difficulties is the study of the other Semitic languages and the comparison of the Translations that exist in them, more especially the Aramaic and Arabic.

This volume presents to the Student one of the shortest and simplest of the Biblical Books in four of the old Oriental Versions — viz. the Chaldee, Syriac, Aethiopic, and Arabic — accompanied by Glossaries, which give not only the meaning of every word in each of the texts, but also the principal cognate vocables in the other dialects; so



that a careful study of the work — brief though it be — will enable the reader to arrive at a tolerably accurate comprehension of some of the principal points of resemblance and difference in the Semitic languages.

It remains for me to add a few remarks as to the manner in which I have constituted the several texts.

The Chaldee is based upon a collation of the principal Polyglots and early editions — such as the Parisian and London, the Bomberg or Venetian, and Buxtorf's Rabbinic Bible — the most important variants being given at the foot of the page.

The Syriac text is taken from Lee's edition, recollated with two Mss. in the Bodleian Library and two in the British Museum. It was my endeavour to exhibit here the different modes of indicating the vowels etc. in Syriac; an endeavour in which, however, I have not succeeded very well, owing chiefly to the imperfections of the type. For instance in the word ܥܕܕܥܐܢܐ (p. 48, l. 8), the large point above the ܥ (it should have been still larger in proportion to the rest) belongs to the oldest system of punctuation, and shows that it is of the fourth conj. or Ethpa'al; whilst the small points under the first ܕ and over the ܥ and the second ܕ, indicate respectively the aspirated and unaspirated pronunciation of those letters (ethkatash, or more correctly ethkatash). So again in the word ܥܬܬܐܪܪܐܦ (p. 50, l. 13) the small dot between the ܬ and the ܐ indicates the unaspirated sound of the former, or rather the assimilation of the two letters (ettarraf instead of ethtarraf); whilst the large dot over the syllable ܬܐ is the mark of the fourth conj.

In ܐܢܬܐ (p. 49, l. 3) the two large points under the final ܐ are one way of indicating the 3. p. sing. fem., another being exemplified in ܐܢܬܐ (p. 49, l. penult.). In the noun ܡܬܐ (p. 49, l. 2), the large dot over the ܡ gives a clue to the pronunciation (khěbhālā or khěbhōlō), which was afterwards rendered more distinct by substituting or appending the later vowel-sign ܐ or ܐ. Some information on this subject may be found in the larger Syriac Grammars; more in Ewald's *Abhandlungen zur orientalischen und biblischen Literatur* (Göttingen 1832) and Bernstein's Preface to his edition of the Gospel of St. John (Leipzig 1853), which latter work is printed in a remarkably clear and beautiful type. I should mention that I have inserted the points rūkāch (ܪܘܟܐܝܝܚ) and kūshāi (ܩܘܫܐܝܝ) only when they were found in one or other of the Mss. that I used.

The Aethiopic text is from the edition of Petraeus (P. in the variants), collated with one Ms. in the Bodleian Library and one in the British Museum.

Finally, the Arabic version is taken from a Ms. in the Bodleian, and is, so far as I am aware, now published for the first time. The Ms. is unfortunately rather carelessly written, so that I have been obliged in one or two instances to have recourse to conjectural emendation, a remedy which I am always reluctant to employ.

Subjoined is a list of errata, which the reader is requested to correct before making use of the book.

Trinity College, Dublin

November 1856.

W. WRIGHT.

# ERRATA.

P. 2 l. 2 וִיֵּת.

P 4. last line, note h) אֲחִירָנָא.

P 5 l 3, וְנֶחֱ; l 4. יאֲבִד.

P 6 l 8. מְנָה; l. 16 הִיא. After

all, <sup>9</sup>אֵלָה is perhaps nothing but

an abstract noun from <sup>1</sup>אָלַה, mean-

ing *fear*, and used (like רִחַלָּה

and מַחֲלָה) to denote *the object*

*feared, the deity*

P 8 l 9 אֲנָכִי.

P 9 l 7 אֲרוֹם.

P 11 l 1 בְּעִיר. יִרְעֶה; l 14.

P 13 l 14 יִרְחֵל; l 19 נִסֵּי.

P 15 l 6 After אֲשֶׁר add (pron אֲשֶׁר)

P. 17 l 21 רָא.

P 19 last line, אֲמַיִב.

P 20. l 16 מִטְּלִיא.

P 22 l 6 מִיָּא, l. 9. מִסֵּי.

P 23 l 2 יְהוֹלִים, l 3 Epiphanius,  
last line, (בִּיחָה)

P 25 l 2 עָדָן.

P 32 penult עֲבֵר.

P 33 l 17 עָל.

P 39 l 3 יִתָּא.

P 45 l 3 וְחָלִי.

P 47 l 5 מִמֶּנִּי.

P 49 l 5 חֲסֵי; l 12 חֲסֵי

In several places in the Syriac

text a point has been broken off,

e. g p 49, last line, מִחֲסֵי;

p 50. l 2 חֲסֵי; l. 17 חֲסֵי.

P 56 l 21 חֲסֵי.

P 67 l 25 פִּירְעָנוּ.

P. 75. l 11 ՓԱՇՄ:

P 76 l 7 ՓԱՇՄ: l. 15 ՓԱՓՔ:

l 20 ՏՓՔ:

P 77 l 1. ՓԱՇՄ:

P. 78 l 12 ՓԱՇՄ: l 13 ՏՓՔ:

l 20 ՓՓՓՔ: l 26 ՓՓՔ:

l 29 ԱՅ:

P 79 l 1 ի՛-ի՛-ի՛: last line,

ՓՈՈՔ:

P. 80 l 8 ՓՏՓՄ: l. 17.

ՏՓՔ: last line, ՏՓՔ:

P 81 l 7 — Տ: l 17 ԱՇՔ:

l. 25 խ.

P 84 l 1 խՔ:

P 89 l 14 ՓՄ:

P 91 l 11 imper ՊՅ: l 23

ՅՅՅ:

P 92 l 14 ՎՎ:

P 95 l 8 ՏՔՔ:

P 100 l 11 ՍՂ: and ՏՂ:

P 104 penult ՊՔ:

P 106 l 7 ղ: l 8 ղ:

l 18 Ղ:

P 110 l 2 զ.

P 111 l 12 ԱՇԱՇ

P 123 l 7 Մ.

P 128 l 17 Ջ.

P 129 l 4 Մ: l 13 Սֆֆ.

P 132 l 10 ՎՎ

P 135 l 11 Ե.

P 136 l 14 Ե.

P 138 l 22 Գ.

# Syriac Alphabet.

## Consonants.

Final.			
Initial.	Medial	Annexed	Unannexed
1	1	1	1
q	q	q	q
ŋ	ŋ	ŋ	ŋ
u	u	u	u
e	e	e	e
o	o	o	o
ɪ	ɪ	ɪ	ɪ
ʌ	ʌ	ʌ	ʌ
ɔ	ɔ	ɔ	ɔ
ɛ	ɛ	ɛ	ɛ
ʊ	ʊ	ʊ	ʊ
ɐ	ɐ	ɐ	ɐ
ɨ	ɨ	ɨ	ɨ
ɜ	ɜ	ɜ	ɜ
ɹ	ɹ	ɹ	ɹ
ɻ	ɻ	ɻ	ɻ
ɽ	ɽ	ɽ	ɽ
ɿ	ɿ	ɿ	ɿ
ʲ	ʲ	ʲ	ʲ
ɰ	ɰ	ɰ	ɰ
ɱ	ɱ	ɱ	ɱ
ɲ	ɲ	ɲ	ɲ
ɳ	ɳ	ɳ	ɳ
ɴ	ɴ	ɴ	ɴ
ɽ	ɽ	ɽ	ɽ
ɿ	ɿ	ɿ	ɿ
ʲ	ʲ	ʲ	ʲ
ɰ	ɰ	ɰ	ɰ
ɱ	ɱ	ɱ	ɱ
ɲ	ɲ	ɲ	ɲ
ɳ	ɳ	ɳ	ɳ
ɴ	ɴ	ɴ	ɴ

**Vowels:** *a*            *e*            *i*            *o* (*ā*)            *u*

## Arabic Alphabet.

## Consonants.

[illegible]

**Vowels.** *a* <sup>1</sup> (*an* <sup>2</sup>) *i* <sup>3</sup> (*in* <sup>4</sup>) *u* <sup>5</sup> (*un* <sup>6</sup> <sup>7</sup>)

# Aethiopic Alphabet.

ሀ	ሀ	ሀ	ሀ	ሀ	ሀ	ሀ
ለ	ለ	ለ	ለ	ለ	ለ	ለ
ሐ	ሐ	ሐ	ሐ	ሐ	ሐ	ሐ
ዐ	ዐ	ዐ	ዐ	ዐ	ዐ	ዐ
ሠ	ሠ	ሠ	ሠ	ሠ	ሠ	ሠ
ረ	ረ	ረ	ረ	ረ	ረ	ረ
ሰ	ሰ	ሰ	ሰ	ሰ	ሰ	ሰ
ቀ	ቀ	ቀ	ቀ	ቀ	ቀ	ቀ
ቦ	ቦ	ቦ	ቦ	ቦ	ቦ	ቦ
ተ	ተ	ተ	ተ	ተ	ተ	ተ
ኀ	ኀ	ኀ	ኀ	ኀ	ኀ	ኀ
ኸ	ኸ	ኸ	ኸ	ኸ	ኸ	ኸ
ከ	ከ	ከ	ከ	ከ	ከ	ከ
ወ	ወ	ወ	ወ	ወ	ወ	ወ
ሀ	ሀ	ሀ	ሀ	ሀ	ሀ	ሀ
ዘ	ዘ	ዘ	ዘ	ዘ	ዘ	ዘ
ዐ	ዐ	ዐ	ዐ	ዐ	ዐ	ዐ
ገ	ገ	ገ	ገ	ገ	ገ	ገ
ጠ	ጠ	ጠ	ጠ	ጠ	ጠ	ጠ
ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
ጸ	ጸ	ጸ	ጸ	ጸ	ጸ	ጸ
ፀ	ፀ	ፀ	ፀ	ፀ	ፀ	ፀ
ፈ	ፈ	ፈ	ፈ	ፈ	ፈ	ፈ
ፒ	ፒ	ፒ	ፒ	ፒ	ፒ	ፒ

## Diphthongs.

ኢ	<i>kua</i>	ኢ	<i>kui</i>	ኢ	<i>kuā</i>	ኢ	<i>kuē</i>	ኢ	<i>kué</i>
ኢ		ኢ		ኢ		ኢ		ኢ	
ኢ		ኢ		ኢ		ኢ		ኢ	
ኢ		ኢ		ኢ		ኢ		ኢ	

## Samaritan Alphabet.

2000-01-01-02-01-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1

A  
B  
C  
D  
E  
F  
G  
H  
I  
J  
K  
L  
M  
N  
O  
P  
Q  
R  
S  
T

# CHALDEE VERSION.

## ונה

- 1 וְהָיָה פְתָנִים נְבוּאָה מִן קָדָם יְיָ עִם יוֹנָה בֶּר אֲמָתִי לְמִימָר:
- 2 קִים אִזֹּל לְנִינוּה קֶרְתָּא רְבָתָא וּאֲתַנְבִי עָלָה אַרִי סְלִיקַת בִּישְׁתַּחוּן
- 3 לְקַדְמִי<sup>(א)</sup>: וְקָם יוֹנָה לְמַעַרְק לִימָא מִן קָדָם דִּאֲתַנְבִי בְשָׁמָא דְרִי
- וּנְחַת לִיפֻ וְאַשְׁכַּח אֶלְפָּא דְאַוּלָא<sup>(ב)</sup> לִימָא וְיַהֲב אֲנָרָה וּנְחַת בָּהּ
- 4 לְמִיזְלָ עֲמַהוֹן בִּימָא מִן קָדָם דִּאֲתַנְבִי בְשָׁמָא דְרִי: וְיִי
- אַרִים רוּחַ רַב עַל יָמָא וְהָיָה נַחְשׁוּל רַב בִּימָא וְאַלְפָּא בְּעִנָא
- 5 לְאַתְבָּרָא<sup>(ג)</sup>: וְדַחִילוּ סְפִינָא וּבְעוּ גִבְר מִן דְּחַלְתִּיה וַחֲזוּ אַרִי
- לִית בַּחוּן צִרוּךְ וְרָמּוּ יַת מְנָיָא דְבִאֶלְפָּא לִימָא לְאַקְלָא מְנַהִין<sup>(ד)</sup>
- 6 וַיּוֹנָה נִחַר<sup>(ה)</sup> לְאַרְעִירָ שָׂדָא דְאַלְפָּא וּשְׂבִיב וּרְמוּךְ: וְקָרַב
- לְחַתִּיה רַב סְפִינָא וְאָמַר<sup>(ו)</sup> לִיה מָא אַתָּ דְמוּךְ קִים צְלִי קָדָם
- 7 אֶלְהֵךְ מָאם יַחְרַחֵם<sup>(ז)</sup> מִן קָדָם יְיָ עֲלֵנָא וְלֹא נִבְיִר: וְאַמְרוּ גִבְר
- לְחַבְרִיה אָתּוּ וְנִרְמִי עֲדָבִין וְנִדַּע בְּדִיל מִן<sup>(ח)</sup> בִּישְׁתָּא תְּדָא לָנָא
- 8 וּרְמוּ עֲדָבִין וְנִפֹּל עֲדָבָא עַל יוֹנָה: וְאַמְרוּ לִיה חַוִּי כַּעַן לָנָא בְּדִיל
- מִן<sup>(י)</sup> בִּישְׁתָּא תְּדָא לָנָא מַה עֲבִידְתְּךָ<sup>(י)</sup> וּמִנֵּן אַתָּ אֲתִי אִידָא<sup>(כ)</sup> הִיא

( <sup>א</sup> ) קַדְמִי	( <sup>ב</sup> ) דְאַוּלָא	( <sup>ג</sup> ) לְאַתְבָּרָא	( <sup>ד</sup> ) מְעַלְהוֹן
( <sup>ה</sup> ) נַחִית, נַחִית	( <sup>ו</sup> ) וְאָמַר	( <sup>ז</sup> ) יַחְרַחֵם, יַחֲחִים	( <sup>ח</sup> ) מַה
( <sup>י</sup> ) מַה	( <sup>י</sup> ) עֲבִידְתְּךָ	( <sup>כ</sup> ) וּמָא	



מדינתך ואי מדין עמא את: ואמר להון יהודאי (א) אגא ומן קדם 9  
 יי אלהא דשמיא אנא דחל דעבד ית ימא וית בשחא: ורחילו 10  
 גבריא דחילא (ב) רבא ואמרו ליה מה-דא עבדתא ארי ידעו  
 גובריא ארי מן קדם יי הוא עריק ארי חזי להון: ואמרו ליה 11  
 מה-נעבד לך וינח ימא מנגא ארי ימא אזור ונחשוליה  
 תקף (ג): ואמר להון מלוגי ורמוגי למא וינח (ד) ימא מעליכון (ה) ארי 12  
 ידע אנא ארי בדילי נחשולא רבא הדין עליכון: ושמיין 13  
 גבריא (ו) לאחבא ליבשתא ולא יכילו ארי ימא אזור ונחשוליה  
 תקף (ז) עליהון: וצליאו (ח) קדם יי ואמרו קבל בעותנא יי לא כען 14  
 ניכר בחוכת נפשה (י) רנבא הדין ולא תתן עלנא חוכת דם  
 זכי ארי את יי כמא דרעא קדמך עבדתא: ונסיכו ית יונה 15  
 ורמוהי למא ונח ימא מנחשוליה: ורחילו גבריא דחילא רבא 16  
 מן קדם יי ואמרו לדבא רבא (י) קדם יי ונדרו נדרין:

## ב

וימן יי נונא רבא למבלע ית יונה ויהוה יונה כמעא דנונא תלתא 1  
 יומין ותלתא לילון: וצלי יונה קדם יי אלהיה ממעא דנונא: 2  
 ואמר צליתי מדעקת (א) לי קדם יי וקבל צלותי מארעית תהומא 3  
 בעיתי עבדתא בעותי: ורמיתני לעומקא (ב) בלבא דמא ונהר (ג) 4  
 סחור סחור לי כל-נחשוליהי דמא ונלוהי עלי עדו (ד): ואנא 5  
 אמדית (ה) אתרכית מן קדם מימך ברם אוסיף לאסתכלא בהיכלא  
 דקדשך: אקפוני מציא עד מימא תהומא סחור סחור לי ימא 6  
 דסוף תלי עיל מרישי: לעקרי טורתי נחתית (ו) ארעא נגרת (ז) 7

(א) יהודא	(ב) גבריא דחילא	(ג) תקף	(ד) וינח
(ה) מנבון	(ו) גבריא	(ז) תקף	(ח) וצלי
(ט) נפש	(י) דבחן	(יא) מדעקא	(יב) בע'
(יג) ונהרא	(יד) עברו	(טו) אמרת	(טז) נחתית
(יז) נגרת, נגרת			

מחוקפּהא עיל מְנִי עֲלָמִין<sup>(פ)</sup> ואֵת קָרִיב<sup>(ה)</sup> קְדָמָךְ לֹאסְקָא מִחֻבְלָא  
 8 תַּחַי יְיָ אֱלֹהֵי<sup>(פ)</sup>: בְּאִשְׁתְּלֵהוּיּוֹת עָלֵי נַפְשִׁי פּוֹלְחָנָא דִּי אֲדָבְרִית  
 9 וְעָלִית לְקְדָמָךְ צְלוּתִי לְהִיכָלָא דְקוֹדְשָׁךְ: לֹא כַעֲמָמִית פְּלָחִי  
 10 טַעֲוִיתָא דְמֵאֲחֵר<sup>(פ)</sup> דֹּאֲחוּטָב לַחוּן לִית אֲנֹן יִרְעִין: וְאַנְתָּא  
 בַּחוּשְׁבָּרַת אֲוֹדָא קִירְבְּנִי אֲקָרִיב קְדָמָךְ דִּנְדְרִית<sup>(פ)</sup> אֲשִׁלָּם  
 11 פּוֹרְקֵן נַפְשִׁי בַּעֲלֹ קָדָם יְיָ: וְאֵמֵר יְיָ לְנוּנָא וּפְלִט יִת יוֹנָה  
 לִיבְשָׁתָא:

### ג

1 וְהוּה פִּתְגָם נִבְאָה מִן קָדָם יְיָ עִם יוֹנָה תְּנִינוּת לְמִימָר:  
 2 קִים אֲוִיל לְנִינוּה קָרְחָא רִבְחָא וְאַתְנַבִּי עָלָה יֵת נִבְאָתָא דִּי  
 3 אֲנָת מַמְלָל עֲמָךְ: וְקָם יוֹנָה וְאִזַּל לְנִינוּה סַפְתָּנְמָא דִּי וְנִינוּה  
 4 הָוֵת קָרְחָא רִבְחָא קָדָם יְיָ מִהֲלַךְ תֵּלְחָא יוֹמִין: וְשָׂרִי<sup>(א)</sup> יוֹנָה לְמַעַל  
 בְּקָרְחָא מִהֲלַךְ יוֹמָא חָד וְאַכְרִיו וְאֵמֵר בַּסּוֹף אַרְבַּעִין יוֹמִין וְנִינוּה  
 5 מַחֲסָבָא: וְהִימִינוּ אַנְשֵׁי<sup>(ב)</sup> נִינוּה בְּמִימְרָא דִּי וְגִזְרוּ צוּמָא  
 6 וְאַסְרוּ<sup>(ג)</sup> שָׁקִין מִרְבָּהוֹן וְעַד זַעֲרָהוֹן: וּמִטָּא סַפְתָּנְמָא לִית  
 מִלְכָּא דִּנְעוּרָה וְקָם מְכוֹרְסִי מְלָכוּתִיה וְאַעֲדִי לְבוּשִׁי<sup>(א)</sup> יִקְרִיה  
 7 מִנִּיה וְאַתְכְּסִי שָׂקָא וְיִתִּיב עַל קַטְמָא: וְאַכְרִיו וְאֵמֵר בְּנִינוּה  
 מְגִזְרַת מִלְכָּא וְרִבְרָבְנוּהִי לְמִימָר אַנְשָׁא וּבַעֲרָא תוֹרָא<sup>(ב)</sup> וְעֵנָת  
 8 לֹא יִטַּעֲמוֹן מִדַּעַם וְלֹא יִרְעוּן וּמִיָּא לֹא יִשְׁתּוּן: וְיִחַכְסוּן סָקִין  
 אַנְשָׁא וּבַעֲרָא וְיַצְלוּן קָדָם יְיָ בְּתַקּוּף וְיִתּוּבוֹן גְּבַר מְאָרְחִיה  
 9 בִּישְׁתָּא וּמִן תַּטּוּפָא דְבִידִיהוֹן: מִן יָדַע דְּאִירָא בִידִיה  
 חוֹבִין יְתוּב מְנַהוֹן וְיִתְרַחֵם עֲלוּהִי<sup>(ג)</sup> מִן קָדָם יְיָ וְיִתּוּב מִתַּקּוּף  
 10 רוּגְזִיה וְלֹא נֹכַד<sup>(ד)</sup>: וְגִלָּן קָדָם יְיָ עוֹבְדִיהוֹן אִירִי תְּבוּ מְאָרְחִיהוֹן  
 בִּישְׁתָּא וְתִב יְיָ מִן בִּישְׁתָּא דִּי מִלָּל לְמַעֲבַד לַחוּן וְלֹא עֲבַד:

( <sup>ע</sup> ) עֲלָמִין	( <sup>ד</sup> ) וְאַתְקָרִיב	( <sup>ה</sup> ) אֱלֹהֵי	( <sup>פ</sup> ) מֵאֲחֵר	( <sup>ג</sup> ) דְּנִדְרַת
( <sup>ב</sup> ) וְשָׂרִי	( <sup>א</sup> ) אַנְשֵׁי	( <sup>נ</sup> ) וְלְבוּשִׁי	( <sup>א</sup> ) לְבוּשׁ	( <sup>א</sup> ) תוֹרִי
( <sup>מ</sup> ) עֵנָת	( <sup>נ</sup> ) נִיבַד			

ד

- ובאש ליונה כישא רבא ותקיף ליה: וצלי קדם יי ואמר קבל 21  
 בעותי יי הלא דין פתנמי עד דתויתי (י) על ארעי על כן  
 אוחיתי למערק לימא ארי ידענא ארי את אלקה חננא  
 ורחמנא מרחיק רנו ומסגי למעבר טבון (י) ומחיב מימריה  
 מלאיתארה כישתא (י): וכען יי סב כען נפשי מני ארי 3  
 טב דאימור (י) מדאחי (י): ואמר יי הלחנדא תקיף לך: ונפק 4  
 יונה מן קרתא ויחיב ממדנח לקרתא נעבר ליה תמן 5  
 מטלתא (י) ויחיב תחזקה בטולא עד דיחזי מה-יהי בסוף  
 קרתא: וזמין יי אלהים קיקיון וסליק עירל מן (י) יונה למחוי 6  
 טולא על רישיה לאגנא ליה (י) מבישתיה וחדרי יונה על קיקיון  
 חזיתא רבא: וזמין יי ית תולעתא במסק צפרת ביומא (י) 7  
 דבתרוהי (י) ומחת (י) ית קיקיון ויבש (י): ונהו כמדנח שמשא 8  
 וזמין יי רוח קדומא שתיקתא (י) וטפתח (י) שמשא על רישא  
 דיונה ואשתלהי ושאל נפשיה לממח (י) ואמר אב דאמור  
 מדאחי (י): ואמר יי ליונה הלחנדא תקיף (י) לך על קיקיון ואמר 9  
 לחנדא תקיף לי עד מוחא: ואמר יי את חסתא (י) על קיקיון 10  
 דלא עמלת (י) ביה ולא רביתיה די בליליא הדין הורה ובליליא  
 אחרנא (י) אבד: ואנא לא אחוס על גינוה קרתא רבתא דארת 11  
 בה סגי מתרתא עסרי רבון (י) אנשא דלא ידע בן ימינה  
 לסמאליה ובעירא סגי:

קים (י)	Some edd	טבון (י)	בישא (י)	דאמות, דאמות (י)
מדאחי (י)		מטלתא, מטלתא (י)	מטלתא (י)	מעל (י)
עלודי (י)		דיומא (י)	ובת (י)	ומחא (י)
ובאש (י)		שתיקא (י)	וטפתח (י)	לממח (י)
דאמות מדאחי (י)		תקיף (י)	חסת (י)	עמלת, עמלתא (י)
אוברנא (י)		רבא (י)		

## G L O S S A R Y.

### א

אָבֵר, impf. יאבֵר, ייבֵר, *perish*. V. הוֹבֵר (חִבֵּר, חִבֵּר) *destroy*, and intrans. *perish*. In bibl. Chald. a Hof al הוֹבֵר occurs, Dan. VII. 11. — Heb. אָבֵר, Syr. اَبَر, Sam. 𐤀𐤁𐤕; Aeth. አቦ: *be mad* (comp. יאבֵר לִב־הַמֶּלֶךְ Jerem. IV. 9). The original signif. is simply *go*; Ar. بَاَدَ, impf. يَبِيدُ, *go away, perish*; أَبَدَ *run away*; أَبَدٌ *eternity* (comp. *auw*, *aevum*, from the Sanskrit rad. *√*, *go*).

אָנֵר *hire*. — Ar. أَجَرَ, Syr. اَجَرَ.

אָנֵר, אָנֵרָא, *hire, wages, reward*. — Ar. أَجَرَ, Syr. اَجَرَ, Sam. 𐤀𐤁𐤕.

אָזַל, impf. ייזל, imper. אזל, inf. מִזֵּל, *go*. — Heb. אָזַל, Syr. اَزَلَ, Sam. 𐤀𐤁𐤕; Ar. زَالَ, impf. يَزُولُ, *move away* from a place; زَالَ, impf. يَزَالُ, *remove, intrans. cease*; also أَزَلَ, *perpetuity, eternity*.

אָחֵר not used in I., *be behind*. III. אָחֵר, *put off, delay*. — Ar. أَخَّرَ, *leave behind, keep back, retard*, Aeth. አረ: Heb. אָחֵר, III. אָחֵר; Syr. اَخَّرَ, *delay, remain*.

אָחֶרֶן and אַחֶרֶן, אַחֶרֶן, *other, another*, f. אַחֶרֶת; pl. m. אַחֶרֶן, f. אַחֶרֶת. In the dialect of Jerusalem חֶרֶן, Sam. חֶרֶן (▽); Ar. آخَر, Heb. אַחֶר, Syr. اِخْر.

אי note of interrogation pref. to pron. and adv., as אִידִין, f. אִידָא, *which?* מִדִּין *whence?* מַחֵי *when?* etc. — Ar. أَي, Aeth. ለ፡ *who, which, what?* Heb. אִי, אִיה, Sam. אִי, with suff. pron. *where?* אִי זֶה *which?* מִזֶּה *whence?* מִמֶּנּוּ *where?* Syr. اِ, اِ, in اِمْنَا *where?* اِمْنَحْ *whence?* اِمْنَحْ *when?* etc.

אִיה *there is*, etc. with pron. suff. אִיחִי, אִיחִיךָ, אִיחִיךָ, *I am, thou art*, etc. — Ar. اَيْس obsol., Heb. יֵשׁ and אֵשׁ (2 Sam. XIV. 19, Micha VI. 10), bibl. Chald. אִיחִי, Syr. اِ, Sam. אִיחִי, אִיחִי, אִיחִי; with the negat. לֹא, אִיחִי, are formed, לֹא, לֹא, אִיחִי.

אֱלֹהִים, אֱלֹהִים, *a god, God*; pl. אֱלֹהִים. Ar. اِلَٰه or اِلَٰهَة, with the art. اِلَٰه, contr. اِلَٰه; fem. اِلَٰهَة, contr. اِلَٰهَة (Alilat Herodot. III. 8, ed. Schweigh.); in the so-called Sinaitic Inscriptions \*) אֱלֹהִים (e. g. אֱלֹהִים *priest of the god Tū*, Tuch in the Z. d. D. M. G. vol. III. p. 212), in the Himyaritic אֱלֹהִים, f. אֱלֹהִים (Rödiger's Excursus to his transl. of Wellsted's Travels in Arabia, p. 380-1, 390); Heb. אֱלֹהִים, Syr. اِله, Sam. אֱלֹהִים.

---

\*) Really the records of *heathen Arabs*, pilgrimaging to Mount Serbal (سِرْبَال). They date in all probability from the centuries immediately before and after the time of Christ.

As to the derivat. of the word (أَلَّ, *worship*, being a denom. from أَلَّ, and أَلَّ, *be stricken with fear*, a variety of وَلَّ), it is probably connected, as Arabic lexicographers suggest, with لَاحَ = لَاحَ, *shine* (comp. Sanskrit *dēva-s*, θεο-ς, *deu-s*, from the rad. *div*, shine, and *sura-s* from *sur*, shine); they however derive it from لَاح in the sense of *create*.

אֶלֶף f. *a ship*; pl. אֶלֶפִּים. Syr. حَبْط.

אֶם if; מֶם (lit. *what if* —?) *perhaps*. Another form is אֶן, אֶין; Ar. اِنْ, Aeth. አ፬: Heb. Phoen. אֶם, Syr. ܐܡܢ, Sam. 𐤀𐤌, 𐤀𐤌.

אֶמֶן not in use; Heb. אֶמֶן, *prop up, support*, אֶמֶן, *be faithful*, Ar. اَمِنَ *be void of fear, secure, confide in*, اَمِنَ *be faithful*; Aeth. አ፬: *trust, believe* (comp. اِعْتَمَدَ *rely upon*, from عَمَدَ *prop up*). Hence V. הֵימִין *believe*; Ar. اَمِنَ *make safe, protect, believe*, הֵימִין *protect*, אֱלֹהֵינוּ *God*. Syr. ܐܡܢܝܢ *believe*. This verb is an *Af'el*, not a *Pai'el*, and one of the very rare examples in the other dialects of the Heb. form *Hif'il*; comp. in Arab. اَرَادَ for اَرَادَ *wish*, اَرَانِي for اَرَانِي *pour out*, اَرَزْ for اَرَزْ *give* (imperat. of اَتَى), اَرَزْ and اَرَزْ *be quick*; perhaps also اَرَزْ *cut, prune*, and اَرَزْ *shake violently, annoy*.

אֶמַר, impf. יאמר, יימר, imper. אֶמַר, inf. מימר, *say*. — Heb. Phoen. אֶמַר; Syr. ܐܡܪ, Sam. 𐤀ܡܪ, *say, order*; Ar. اَمَرَ *order*.

אֶמַר, impf. יאמר, יימר, imper. אֶמַר, inf. מימר, *word, speech, order*; pl. מימרין,

אָרְיָ. Also used to denote *self*, partic. in reference to *God*, e. g. II, 5. — Syr. ܡܝܬܝܢܐ, Sam. ܡܝܬܝܢܐ.

אָן *where? whither?* מִנָּה, מִנָּה, *whence?* — Ar. مِنْ أَيْنَ, أَيْنَ; Heb. מִנָּה, מִנָּה, מִנָּה (2 Kings V. 25, *k'ûb*); Sam. ܡܝܬܝܢܐ, ܡܝܬܝܢܐ.

אָנא *I*; pl. ܐܢܐܢܐ, *we*. — Ar. أَنَا, pl. نَحْنُ (vulg. أَنَا, نَحْنًا); Aeth. አኔ: pl. ንክ: Syr. ܐܢܐ, pl. ܐܢܐܢܐ; Sam. ܐܢܐ, ܐܢܐ, pl. ܐܢܐܢܐ; Heb. אֲנִי, אֲנִי (Sam. ܐܢܐܢܐ, ܐܢܐܢܐ), pl. ܐܢܐܢܐ, later forms ܐܢܐ (Jerem. XLII. 6, *k'ûb*), ܐܢܐ; Phoen. ܐܢܐ, pl. ܐܢܐܢܐ.

אָנא. See ܐܢܐ.

אָנש, ܐܢܫ, ܐܢܫ, *a man, person, individual*; pl. ܐܢܫܝܢ (constr. ܐܢܫܝܢ), ܐܢܫܝܢ. — Heb. אִישׁ, Syr. ܐܢܫܐ pl. ܐܢܫܐܢܐ; Sam. ܐܢܫܐ; cognate forms are Ar. إِنْسَانٌ (with the collect. نَاسٌ, أُنَاسٌ), Aeth. አኑስ: (rare), Heb. אִישׁ (for אִישׁ), Phoen. ܐܢܫ. The respective fem. are: Ar. إِنْسَانَةٌ (very rare); Aeth. አኑስት: Heb. אִשָּׁה (Sam. ܐܢܫܐܢܐ or ܐܢܫܐܢܐ), pl. ܐܢܫܐܢܐ; Phoen. ܐܢܫܐ; Chald. ܐܢܫܐ, ܐܢܫܐ, ܐܢܫܐ, pl. ܐܢܫܐܢܐ; Syr. ܐܢܫܐ, pl. ܐܢܫܐܢܐ; Sam. ܐܢܫܐ, ܐܢܫܐܢܐ, pl. ܐܢܫܐܢܐ, ܐܢܫܐܢܐ.

אָנח, ܐܢܚ, *thou*; pl. m. ܐܢܚܝܢ, f. ܐܢܚܝܢ. — Ar. m. أَنْتَ, f. أَنْتِ, pl. m. أَنْتُمْ (poet. أَنْتُمْ), f. أَنْتُنَّ; Aeth. m. አኑት: f. አኑት: pl. m. አኑት: f. አኑት: Heb. m. אַתָּה, f. אַתָּה, pl. m. אַתְּם, f. אַתְּנָה; Syr. m. ܐܢܚܐ, f. ܐܢܚܐ, pl. m. ܐܢܚܐܢܐ, f. ܐܢܚܐܢܐ; Sam. m. ܐܢܚܐ, ܐܢܚܐ, f. ܐܢܚܐܢܐ, pl. m. ܐܢܚܐܢܐ, f. ܐܢܚܐܢܐ.





בְּאַחֵר. Hence בְּאַחֵר, בְּחֵר, חֵר, בְּחֵר, or בְּחֵר (vulg. בְּחֵר *bāthar*), *after*; in Syr. it takes the pron. suff. in the sing., in Chald. either in the sing. or plur.; at least we find בְּחֵר, בְּחֵר, as well as בְּחֵר, בְּחֵר, בְּחֵר.

## ב

ב *m, at or near, by, with, on account of, etc.* Ar. ب, Aeth.

נ: Heb. Phoen. ב, Syr. ب, Sam. ב.

באש, impf. יבאש, *be bad, unpleasant, wicked*; or לה, *he was displeased*. Another form is בעש. — Heb. באש *smell badly*; Aeth. በአለ: *be bad, wicked, difficult*; Ar. بئس *be wretched*, بوس *be bold, daring*; Syr. באש, *do mischief, ill-use*; Sam. באש, באש. באש, f. בישא, *bad, wicked*; as a subst. usually in the fem. בישא, pl. בישא, *evil, wickedness, misery, a calamity*. — Syr. بئس, f. بئس; Sam. באש, f. באש.

בריל. See רי.

בלע, imperf. יבלע, *swallow*. — Ar. بَلَغ Heb. בָּלַע, Syr. بَلَع, Sam. בלע; Aeth. በለ: *eat*.

בָּעַ, imperf. יבָּע, *swell, boil or bubble; ask, entreat, demand*. — Ar. بَغَى *swell and fester; be proud, lustful, insolent, unjust; ask, demand*; Heb. בָּעַ *make boil; ask, demand*; Syr. بَعَا *desire, wish, ask*; Sam. בָּעַ and בָּעַ. — Chap. I. 4. בָּעַ, *on the point of being wrecked*. Comp. in vulg. Arab. الْجَدَارُ يَبْغِي

يَوَقَعُ, *the wall is going to fall*; and even in the classical dialect أَرَادَ أَنْ يَمُوتَ, *he was going to die* (أَرَادَ *wish*), where later writers omit أَنْ (see the Z. d. D. M. G. vol. VI. p. 210); so in Pers. and modern Greek the Fut. with مِيخْرَاهُمْ and θελω, *I wish*, and in our own lang. with *will*.

בָּעָו, בעוּח, בעוּחָא, *petition, entreaty*; Syr. حَضَعُ. Hence בָּעָו *pray* (quaeso, obsecro); Syr. حَضَعُ, Sam. 𐤁𐤒𐤁, gen. 𐤁𐤒𐤁 and 𐤁𐤒𐤁 (Gesenius, Carmina Samarit. III. 22. 1), Heb. בָּעִי for בעי (this derivat. is confirmed both by the usage of the other dialects, and by the analogy of the vulg. Arab., since in the mouth of the Badawīn تَبْعِي *tabghu* has become *tabī*, Z. d. D. M. G. vol. VI. p. 210).

בעיר, בָּעִיר, *a beast of burden*, and collect. *cattle*; pl. בעירין, בָּעִירָא. Heb. בעיר, Syr. بَعِيرٌ; Ar. بَعِيرٌ *a camel*; Aeth. ብርከ፡ and ብርከ፡ and ብርከ፡ *an ox*, pl. አብርከ፡፡

בֵּר, בָּרָא, *a son*. — Syr. بَرَا, Sam. 𐤁𐤕𐤁, in the Sinaitic inscript. בר, and in the Ekhkili or vulg. dial. of South Arabia *ber*. The pl. is בָּרִין, בָּרִין, from בן (see Arab. gloss. (إِنْسٍ); Syr. بَرَا, Sam. 𐤁𐤕𐤁, also 𐤁𐤕𐤁; in the Sinaitic and Himyaritic inscript. בני. In like manner בָּרְחָא *a daughter*, constr. בָּרְחָא, constr. 𐤁𐤕𐤁, constr. 𐤁𐤕𐤁; have in the pl. בָּרִין, though בָּרִין also occurs. — Derived from בָּרָא, בָּרָא, *create*; not from ברר *be simple, pure, innocent*; comp. בָּרָא, בָּרָא, and Sanskrit *sūnu-s*, son, from the rad. *su*, beget, bring forth.



גן not used in I., *cover*; Ar. جَنَّ, Heb. גָּן V. אָנן *cover*, *shade*, inf. אֲנַנָא; Syr. ܓܢܐ. Hence in all the dialects the word for *a garden*, جَنَّ, ܓܢܐ: גָּן and גִּנָּה; גָּן, גִּנָּה, pl. גִּנִּין, גִּנָּה; גִּנָּה, pl. גִּנִּין; גִּנָּה, pl. גִּנִּין.

ד

ד. See די.

דא. See דן.

דבּח, imperf. ידבּח, *slaughter, sacrifice*. III. דבּח, *sacrifice* often or in great quantity, inf. דבּחא. — Ar. ذَبَحَ, Aeth. ዘብሐ: Heb. Phoen. דָּבַח, Syr. ܕܒܚ, Sam. ܕܒܚ. דבּח, דבּחא, *a victim, sacrifice*; pl. דבּחין. — Ar. ذَبَحَ, Heb. Phoen. דָּבַח, Syr. ܕܒܚ, Sam. ܕܒܚ.

דין or דין, perf. דָּן, imperf. ידין, *judge*. — Ar. دَانَ, imperf. يَدِينُ; Heb. דין; Syr. ܕܢ, impf. ܕܢܐ; Sam. ܕܢ, impf. ܕܢܐ; Aeth. ደደ: *judgment*.

מדינא, מדינא, *a province, city*; pl. מדינא. Heb. מדינה *a province*, Ar. مَدِينَة *a city*; Syr. ܡܕܝܢܐ, Sam. ܡܕܝܢܐ.

דחל, דחיל, impf. ידחל, *be afraid, fear, dread*. — Heb. דחל *creep* (a serpent), approach with a stealthy, timid pace, *fear*; Ar. دَحَلَ *enter into a hidingplace* (دَحَل), *retire from fear*, دَحَلَ *hide one's self*; Syr. ܕܚܠ, Sam. ܕܚܠ. Another form is דחל.

דחילא *fear*.

דחל, דחל, *fear, reverence*; hence, that which is

feared, *a god*; pl. רַחֲלֵהָ. — Syr. ܪܚܠܐ, Sam. 𐤓𐤓𐤕𐤕.

וְ, ו, *who, which, that*; conj. *that, in order that, because*; Aeth. H: Syr. ܘ, Sam. ו (comp. Heb. וְ). Like H: , and ו, it is used to circumscribe the *genitive*, as מֶלֶכָּא דִּיאֲרַעָא, שְׁלִימָא דִּי־מִלְכָּא [the same construction precisely is found in Pers., for in *فَرْمَانَ سُلْطَان*, *the Sultān's fermān*, the connective vowel *i* was orig. a relat. pron. (Sanskrit *ya*), and in the older Parsī is actually so used; comp., for example, *ḡtaushn i yazdan*, the praise of God, with *u in daryāmhā i pa gēhān*, and these seas which (are) in the world. Spiegel, Gramm. d. Pārsi-sprache, p. 52.]. With ל or ו annexed, וְל or וְו, it is used with pronom. suff. to express the possessive adj., as וְלִי or וְוִי *mine*, וְלֶךְ *thine*, וְוִיה *his*; Syr. ܘܐܝܬܐ, Sam. 𐤕𐤓𐤕 (Heb. — particularly in the so-called Song of Solomon and the postbiblic writings—and Phoen. וְלִי, for וְאֲשֶׁר ל, Cant. I. 6, II. 7, רַחֲוֹכָה שֶׁל עִיר, Plaut. Poenul. V. 3, 22. *Hau amma silli*, חוֹ אַמַּא שְׁלִי, *hauon bene silli*, חוֹ בְנֵי שְׁלִי); with ב prefixed, וְבִל, *on account of* (בְּאֲשֶׁר ל, בְּשֶׁל). — Besides H: , and ו, other cognate forms are ܘܐ in the dialect of the Arab tribe Tayy (طَيِّ); ו in the Sinaitic inscript. (Z. d. D. M. G. vol. III. p. 192); ו in the Humyaritic (Rödiger's transl. of Wellsted, p. 383, 393, 400), e. g. בּוֹרַח דְּחֶרֶק = مَوْزَحْ ذَخَرِيقْ *in the month of Kharik* (or the period of the monsoon); ו, as mark of the genit., in the

monument of Carpentras and other Shemitic remains brought from Egypt (Gesenius, Monum. Phoen. p. 228, 242; and ו as mark of the genit. in Phoen. (inscr. Massil. l. 6, 10). — I may add that the Phoen. inscriptions furnish us also with the intermediate step between אֲשֶׁר and אֵשׁ in the form אֵשׁ, e. g. Massil. l. 20. אֵשׁ יִטְנָא לִי יִחְנַבֵּל, Athen. IV. אֵשׁ יִקָּח מִשָּׂאחַ (the monument) *which Yittenbēl erected for me*, Sidon. l. 4. אֵשׁ נָדָר, במקם אֵשׁ נָתַת, and in the formula אֵשׁ נָדָר, — *which vowed* —.

דָּבַר, impf. יִדְבֹּר, *remember*. II. אֲדָבַר *be remembered; call to mind, remember*. — Ar. دَكَّرَ, Aeth. ዘረዘ: Heb. זָכַר (Phoen. זִכְר *remembrance*), Syr. دَبَّرَ, Sam. 𐤃𐤁𐤓.

דָּם, דָּמָא, *blood*. Other forms are אֲדָם and אֲדָם. — Ar. دَمَّ, Aeth. ደሞ: Heb. דָּם, Phoen. (according to Augustine) *edom*, Syr. دَمَّ, Sam. 𐤃𐤌 and 𐤃𐤌𐤁.

דָּמָה, impf. יִדְמֹךְ, *sleep*. — Syr. دَمَحَ, Sam. 𐤃𐤌𐤁. דָּמָה particip. adj. *sleeping*, I. 6. — Syr. دَمَحَ, Sam. 𐤃𐤌𐤁.

דָּן, דִּין m., דָּא f., *this, that*; pl. דָּאִין. — Sam. 𐤃𐤍 m., 𐤃𐤍 f., pl. 𐤃𐤍𐤁; Aeth. ዘን: m. ዘን: f., pl. m. ዘን: f. ዘን: and in the Himyaritic inscript. 𐩨 (Rödiger's transl. of Wellsted, p. 398, 403).

דָּנָה, impf. יִדְנֶה, *rise (the sun)*. — Ar. دَنَى, Aeth. ደነ: Heb. דָּנָה, Syr. دَنَى, Sam. 𐤃𐤍; cognate forms in Syr. are 𐤃𐤍 and 𐤃𐤍.

דָּנָה, *the place where the sun rises, the east*. — Ar. دَنَى, Heb. מִזְרָח, Syr. دَنَى, Sam. 𐤃𐤍.

ה

ה interrog. particle; Ar. <sup>هـ</sup>أ, Sam. <sup>ה</sup>א. The fuller form is הָהּ, Ar. هَلْ.

הָהּ m., הָהּ f., *this, that*; pl. הָהִין, comp. of הָהּ (Syr. <sup>هـ</sup>ه) *this*, and הָהּ — Ar. هَذَا m., هَذِهِ f., pl. هَؤُلَاءِ; Heb. הַזֶּה m., הַזֹּאת f., pl. הָאֵלֶּה; Syr. <sup>هـ</sup>ه m., <sup>هـ</sup>ה f., pl. <sup>هـ</sup>ه.

הוּא m., הִיא f., *he, she, it*; pl. m. הֵנּוּ, f. הֵנִי, and in bibl. Chald. הִמּוֹן, הִמּוֹן. — Ar. هُوَ m., هِيَ f., pl. m. هُمْ (poet. هُنَّ, f. هُنَّ; Heb. הוּא m., הִיא f., pl. m. הֵם, f. הֵנָּה; Syr. <sup>هـ</sup>ه m., <sup>هـ</sup>ה f., pl. m. <sup>هـ</sup>ه, <sup>هـ</sup>ה, f. <sup>هـ</sup>ה, <sup>هـ</sup>ה. הוּא, הִיא, impf. יִהְיֶה or יִהְיֶה, inf. מֵהֵי, *be, happen*. — Heb. הִיא and הִיא (Gen. XXVII. 29, Jes. XVI. 4), Phoen. הוּא (inscr. Eryc. l. 3. יִהְיֶה; comp. Eccl. XI. 3), Syr. <sup>هـ</sup>ه, Sam. <sup>ה</sup>א<sup>ה</sup>; Ar. هَوَى *fall, happen*.

הֵיכַל, הֵיכַל, *any large building, a palace, temple, church*; pl. הֵיכָלִים. — Ar. هَيْكَل *be tall and stout, tall, stout, also a palace or temple*; Aeth. ሀይከል: Heb. הֵיכַל, Syr. <sup>هـ</sup>ه.

הֵלֵךְ *go, walk*, little used in I., gen. in III. הֵלֵךְ; Ar. هَلِكَ, هَلِكَ, *die*; Heb. Phoen. הֵלֵךְ, Syr. <sup>هـ</sup>ه, Sam. <sup>ה</sup>א<sup>ה</sup>. Another Chald. form is הוּד, perf. הֵךְ, an exact parallel to our *walk*, except that we retain the *l* in writing.

מֵהֵלֵךְ *a walk, journey*. — Heb. מֵהֵלֵךְ.

הִפֵּךְ *turn, return; change; overturn, destroy*. II. אֶהְפֹּךְ *be turned, changed, destroyed*. A cognate form is אֶפֶךְ

*turn, flee.* — Ar. أَفَكَ *move, remove*, but most freq. used in the sense of *tell a lie* (comp. Prov. XVII. 20. (נִהְפֵךְ בְּלִשְׁנוֹ), in VIII. اِبْتَفَكَ *be overturned*, whence in the Kur-ān, اَلْمَوْتِفَكَاتُ (scil. اَلْمَدُنُ), *Sodom and Gomorrha*, also called by the Arabs اَلْأَرْضُ اَلْمَقْلُوبَةُ (from قَلَبَ *turn*); Heb. הִפֵּךְ, Syr. ܡܥܝܪ, Sam. 𐤇𐤓𐤁.

י

י, י, *and, but.* — Common to all the Shemitic dialects under the form *wa, w', ū.*

י

יָכַח, יָכִי, impf. יִזְכִּי, *be pure* in a *moral* sense, *chaste, innocent, just.* — Ar. كَا, Heb. יָכַח, Syr. ܝܚܐ, Sam. ܝܚܐ. In Aramaic *physical* purity is expressed by the cognate יָכַח, יָכִי, רָכִי.

יָכִי, יָכִי, f. יָכִי, יָכִי, *pure, innocent, just.* — Syr. ܝܚܐ.

יָכִי not used in I. — III. יָכִי *prepare, make ready, appoint, invite.* — Syr. ܝܚܐ.

יָכִי *be small.* — Ar. صَغَرَ, صَغُرَ, Heb. צָעַר, Syr. ܝܚܐ and (in the sense of *be despised*) ܝܚܐ, Sam. ܝܚܐ.

יָכִי, f. יָכִי, יָכִי, *small, little, young* — Ar. صَغِيرٌ, Heb. צָעִיר, Syr. ܝܚܐ, Sam. ܝܚܐ.

ח

חָבַל not used in I., *be corrupted or vitiated, rotten.* III.

חָבַל *corrupt, destroy.* — Ar. خَبِلَ *be sprained, out of*



*joint* or otherwise maimed, *be mad*, II. خَبَدَ *put out of joint, maim, disorder*; Heb. חָבַל, Syr. مَضَع, Sam. 294. See Gesenius' Thesaurus, rad. חָבַל.

חבל, חבל, -לא, *corruption, injury, destruction.*—Syr. ܡܚܠܐ.

Heb. חָבַר, Aeth. ማረ: Syr. <sup>ܡܚܪ</sup>.

חֲבֵר, חֲבֵרָא, *an associate, companion, colleague*;  
 pl. חֲבֵרִין, חֲבֵרָא. Heb. חֲבֵר, Syr. حَبْر, Sam. חֲבֵרָא.  
 Preceded by גִּבֹּר, *the one — the other* (comp. אִישׁ or  
 אִשָּׁה with אֶחָד).

𐤓𐤕, f. 𐤓𐤕𐤕, *one*. — Ar. اَحَدٌ, f. اِحْدَى; Aeth. አሐድ: f. አሐቲ; Heb. 𐤓𐤕𐤕, f. 𐤓𐤕𐤕, Phoen. 𐤓𐤕𐤕; Syr. ܐܚܕ; Sam. 𐤓𐤕𐤕 and 𐤓𐤕, 𐤓𐤕𐤕, f. 𐤓𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕𐤕. The rad. is وَحَدَ, 𐤕𐤕, *be single, at one with, united*; Aeth. ተወሐድ: *be united*; Syr. ܐܝܝܬܐ *lone, solitary*; ܐܝܬܐ *unite*.

**לְחָדָא** *very, excessively.*

תָּרָא, תָּרִי, תָּרִי, impf. יִחַדִּי, יִחַדִּי, *be glad, rejoice.* — Heb.  
תָּרָה, Syr. ܬܪܗ, Sam. ܬܪܗ, ܬܪܗ.

חֲדָוָה, חֲדָוָה, *joy, gladness*. — Syr. ܚܕܐ, ܚܕܐ, Sam. ܚܕܐ.

not used in I.; III. תָּחִי, תְּחִי, *announce, tell*. — Ar. وَحَى *reveal*; Heb. תִּפְּרָה, Syr. ܐܘܨܝܬܐ, Sam. 𐤏𐤕𐤕𐤕 (𐤏𐤕𐤕𐤕, 𐤏𐤕𐤕𐤕).

חוב, perf. חָב, *commit a fault, sin, be in debt.* — Ar.  
 حَاب, Syr. سَف.

חֹב, חָבָא, *a fault, sin, debt*; pl. חֻבִּין. — Ar. حَوْبٌ, حَوْبٌ *a crime*, Heb. חֹב, Syr. سِدْأ.

חִיבָא, *id.*; pl. חִבָּתָא. Ar. حَوْبَةٌ, حَوْبَةٌ, Syr. سَاضِدًا, Sam. 𐤇𐤁𐤀𐤁.

חֹסֶה, perf. חָסָה, imperf. יִחְסֶה (יְחֹסֶה), *have compassion upon, pity, spare.* — Heb. חֹסֶה, Syr. حَسَف, Sam. 𐤇𐤕𐤁.

חָזָא, impf. יִחְזֹו, יִחְזֹוּ, *see, observe.* — Heb. חָזָא, Syr. حَاز, Sam. 𐤇𐤕𐤁; Ar. حَرَا *divine, prognosticate*, from watching the flight of birds (comp. חוזה, רֹאֵה).

חָטַף *snatch, carry off, plunder.* — Ar. خَطَفَ, Heb. חָטַף, Syr. حَطَف, Sam. 𐤇𐤕𐤁.

חָטַף, *rapine, violence.* — Syr. حَطَفَا.

חָיָה, imperf. יִחְיֶה, יִחְיֶה, *live.* — Ar. حَيَّ, حَيَّ; Aeth. 𐩇𐩣𐩪: Heb. חָיָה, Phoen. *avo, hau, hauon* (Plaut. Poenul.); Syr. حَا, Sam. 𐤇𐤕𐤁.

חָיָה pl. *life.* — Heb. חַיִּים, Phoen. חַיִּים, Syr. حَيَّ, Sam. 𐤇𐤕𐤁.

חָנַן, perf. חָנַן, *feel compassion, pity, be propitious to.* — Ar. حَنَّ, Heb. חָנַן, Syr. حَنَّ.

חָנַן, *compassionate, merciful.* — Ar. حَنَّان, Syr. حَنَّان, Heb. חָנַן, Phoen. Hanno, *Annaw* (comp. *Hannibal* חַנִּיבֶעַל, *Anna* חָנָה).

## ט

**טוֹב** *be good.* The various parts of this verb are furnished by three cognate radicals, טָבַח, טָבַח, and טָבַח. — I. perf. טָבַח, imperf. יִטָּב, יִטָּב, *be well, happy, joyful*, often used impers. III. טָבַח *improve, benefit, prepare, make ready.* IV. אֶטָּבַח. V. אֶטָּבַח, אֶטָּבַח, also אֶטָּבַח, אֶטָּבַח, *also אֶטָּבַח, אֶטָּבַח*, *also אֶטָּבַח, אֶטָּבַח*.

with the same signif. as III. — VI. אֶחָוֶטב impers., chap. II. 9. — Ar. طَابَ, imperf. يَطِيبُ, *be good, pleasant, cheerful*; Heb. טב, imperf. יִיטֵב; Syr. ܬܐܒ. טב, מְטָב, f. מְטָבָא, *good, pleasant*; followed by מן, *better than*. — Ar. طَبَّبَ, Heb. טוּב, Syr. ܬܒ, Sam. 𐤓𐤕.

מָו, רַחֲמָא, *goodness, bounty*; pl. מְבוֹן (מְבוֹנִין). — Syr. ܡܒܘܢܐ, Sam. 𐤌𐤕𐤓𐤕.

טוֹר, רָא, *a mountain*; pl. רִגְא. Heb. צוּר, Syr. ܬܘܪܐ, Ar. طُورٌ.

טל not used in I.; III. טלל *shade, cover*. — Ar. ظَلَّلَ, Aeth. 𐩣𐩣𐩣: Heb. צָלַל and טָלַל, Syr. ܬܠܠ.

טוֹל, טוֹלָא (for מָלָא), *shade, shadow*. — Ar. طَلَّ, Heb. צַל and צָלַל, Sam. 𐤕𐤕.

מִטְלָא, מִטְלַח, מִטְלָחָא, *a shade or covering, a (lightly built) hut*; pl. מִטְלָחַא. — Ar. مِطْلَعٌ, Aeth. 𐩈𐩣𐩣𐩣: Syr. ܡܬܠܚܐ and ܡܬܠܚܐ, Sam. 𐤌𐤕𐤕.

טָעָא, impf. יטעי, *wander, go astray, err*; cognate form רָעָא. — Heb. רָעָה; Ar. طَغَى, طَغَى, *be disobedient, rebellious, impious*, Syr. ܬܥܐ, Sam. 𐤕𐤕𐤕.

טָעָא, רָעָא, *error, an idol*; pl. טָעוֹתָא (טָעוֹתָא, which some derive from a sing. טָעוֹת). — Syr. ܬܥܬܐ and ܬܥܬܐ, Sam. 𐤕𐤕𐤕𐤕; Ar. طَاغُوتٌ *an idol*, Aeth. 𐩈𐩣𐩣𐩣: whence the denom. 𐩈𐩣𐩣𐩣: *worship idols*.

טָעַם, imperf. יטעם, *taste, eat*. — Ar. طَعِمَ, Aeth. 𐩈𐩣𐩣: Heb. טָעַם, Syr. ܬܥܡ.

מַפֵּחַ *strike, clap the hands*; denom. from מַפַּח, which orig. signif. *the open palm of the hand* (Syr. **ܡܦܚ** *spread out*, Ar. **صَفَحَ**, Aeth. **ሰፋሐ:: ፀፋሐ: ሰፋሐ: breadth**). — Aeth. **ጠፋሐ**: Ar. **صَفَحَ, سَفَقَ, صَفَقَ, سَفَعَ, صَفَعَ**, Aeth. **ጸፋሐ**: Heb. **פָּפַק**.

,

יָבֵשׁ, *impf. יִבְּשׁ, be dry, dry up, wither*. — Ar. **يَبَسَ**, Aeth. **ፆብሐ**: Heb. **יָבֵשׁ**, Syr. **ܝܒܫ**, Sam. **𐤎ܒܫ**. **יַבְשָׁה** *the dry ground, land*; properly the fem. of the adj. **יָבֵשׁ** = **יָבֵשׁ** (Ar. **يَبَسَ**, Syr. **ܝܒܫ**). — Heb. **יַבְשָׁה, יָבֵשׁ**, Syr. **ܝܒܫܐ**, Sam. **𐤎ܒܫܐ**.

יָד, *the hand*; pl. **יָדַי, יָדֶיךָ**. — Ar. **يَدٌ** (vulg. **يَدٌ, ايد**), Aeth. **አድ**: Heb. **יָד**, Syr. **ܝܕܐ**, Sam. **𐤎** and **𐤎ܐ**.

יָדָא not used in I.; III. **יָדָא** *confess*. V. **אָדָא** *confess, give thanks, praise*; Heb. **הוֹדָה**, Syr. **ܐܕܝܐ**, Sam. **𐤎ܕܝܐ**. **אָדָא, אָדָא, אָדָא, אָדָא**, *confession, thanksgiving, praise*; also written **הוֹדָה**. The corresponding word in Heb. is **הוֹדָה** (also used in Chald.), and in Syr. **ܐܕܝܐ**.

יָדַע, *imperf. יִדְּעַ (יִדְּעַ), imper. יִדְּעַ, inf. מִדְּעַ, particip. יָדַע and יִדְּעַ, know*. — Heb. **יָדַע**, Syr. **ܝܕܥܐ**; Aeth. **አደደ**: *make known, announce*.

יָהַב, *imper. יָהַב, particip. יָהַב and יָהַב, give*. The *impf.* **יָהַב** and *inf.* **יָהַב** are from **יָהַב**, not used in the *perf.*, *imper.*, and *particip.* — Ar. **وَهَبَ**, *impf. يَهَبُ, imper. وَهَبَ*; Aeth. **ወህ**: *impf. indic. ወህ-ገ: subj. ወህ-ገ: imper.*

U-Ω: Heb. יְהָ, scarcely used except in the imper. הָב or הָבָה; Syr. مَحَب; Sam. 𐤇𐤃𐤌, complete in all its parts (imper. sometimes 𐤆𐤃 and 𐤇𐤆).

יהוד collect. *the Jews, Judaea.*

יהודאי (יְדֵאִי), יְדֵאָה, *a Jew.*

יום, יוֹמָא, *a day*; pl. יוֹמִין, יוֹמֵיָא. Ar. يَوْمٌ, Aeth. 𐩪𐩣𐩪: (*today, now*), Heb. יוֹם, Syr. ܝܡܐ, Sam. 𐤃𐤌𐤁𐤌. — Hence, in comb. with מָחָר, מָחָר *tomorrow*, in Chald. מָחָרָא and יוֹמָחָרִין as well as מָחָר, Syr. مَحْر, Sam. 𐤌𐤇𐤃𐤌. Examples of similar mutilations are הַשָּׁחָא (*הָא שַׁחָא*) *now*, Syr. ٱلْحَال and ٱلْهَال; vulg. Ar. لِسَا *to this hour, yet* (for لِلسَاعَةِ); אֲשַׁחֲקֶךָ (*שַׁחָא קְדַמִּיָּה*) *last year*, and אֲשַׁחֲדָא (*שַׁחָא הָדָא*) *this year*; vulg. Arab. فُسْط for فِى وَسْط *in the midst*; etc.

יחא not used except in V. אַחֲזִי, אַחֲזִי, *hasten, make haste.* —

Ar. وَحَى and V. تَوَحَّى *hasten.*

יטב. See טוב.

יְיָ for יְהוָה. Whatever be the correct pronunciation of the word יהוה, *Jehovah* (or rather *Iehovah*) is certainly incorrect. The vowelpoints belong to a *K'rī perpetuum* אֲדָנִי or אֱלֹהִים; and hence we find, not לִיהוָה and וִיהוָה, but לִיהוָה and וִיהוָה (i. e. לְאֲדָנִי and וְאֲדָנִי); not אֲדָנִי יְהוָה, but always אֲדָנִי יְהוָה (i. e. אֲדָנִי אֱלֹהִים). To pronounce the name *Jehovih* would be quite as correct and reasonable as *Jehovah*. The evidence of some of the later classical authors and of the Fathers of the Church (who write *IAΩ*, *IAOY*, *IEYΩ*, *Jaoh*, *Jaho*) leads to the pronunciation יְהוֹה for יְהוָה or

יְהוָה (comp. יָסַב for יָסָב; יָקָם, יָקוּם for יָקוּם) according to the form יַעֲקֹב, יִהְיֶה; but as Theodorus and Epiphanius give *IABE*, the former adding that such was the pron. of the Samaritans, it is extremely probable that the correct form is יְהוָה *Iahveh*, from הָיָה = *be*.

יָכַל, impf. יִכָּל, inf. מִכָּל, *be able*. — Heb. יָכַל (impf. יִכָּל), Sam. ܝܚܠ; Aeth. ܝܚܠ::

*the sea*; pl. יַמִּים, יָמִים. — Ar. يَمٌّ, Heb. Phoen. יָם, Syr. ܝܡܢ, Sam. ܝܡܢ.

יָמִין (יָמִין), f. *the right hand*. — Ar. يَمِينٌ, Aeth. ܝܡܝܢ: Heb. יָמִין, Syr. ܝܡܝܢ, Sam. ܝܡܝܢ.

יָסַף not used except in V. אוֹסֵף, אוֹסֵף, *add, increase, do again*. — Heb. אוֹסֵף, הוֹסֵף, Syr. ܐܘܫܦ, Sam. ܐܘܫܦ, ܐܘܫܦ.

יָקָר. See נָקָר.

יָקָר, impf. יִיָּקָר, *be heavy, burdensome, valuable*. III. יָקָר *honour*. — Ar. وَقَرَّ, وَقَرَّ, *be heavy, grave, sedate*, وَقَرَّ *be deaf*; Heb. יָקָר, Syr. ܝܚܪ, Sam. ܝܚܪ.

יָקָר, יָקָר, *worth, honour, pomp*. — Ar. وَقَارٌ *dignity of manner, gravity*, Heb. יָקָר, Syr. ܝܚܪ, Sam. ܝܚܪ.

יָא a word pref. to def. nouns in the accus., identical with the Heb. אוֹת, אֵת, אֵת (Gegenius' Gram. 16th ed., §. 101. 1. rem. 1, and §. 115. 2 with the note), Phoen. אוֹת (Sidon. l. 4. וְכָל אָדָם אֵל יַפְתָּח אוֹת מְשֻׁבָּן), Syr. ܐܘܬ; Sam. ܐܘܬ, e. g. ܐܘܬܐܪܐ (ܒְּיָדָה).

ⲙⲁⲙⲁⲛⲓ (בְּיָחָה) ⲉⲗⲁⲙⲁⲛⲓ (see Geiger's *Lehrbuch zur Sprache d. Mischnah*, p. 36, where are cited among other examples אִתְּהּ הַשָּׂדֶה, אִתְּהּ הַיּוֹם; perhaps ⲙⲁⲙⲁⲛⲓ, used (like Aeth. *ἵπ*!) only with pron. suff. ⲙⲁⲙⲁⲛⲓ, etc.

ⲙⲁⲙⲁⲛⲓ, impf. יִיחַב, imper. חַב (חִיב), inf. מִיחַב, *sit, dwell*. — Ar. وَتَبَّ, impf. يَتَّبُ, imper. تَبَّ, in the Himyaritic dialect *sit* (generally *leap*), وَتَابَ *a seat*, وَتَبَّ *stand immoveable*; Heb. יָשַׁב, Syr. ܡܕܝܒ, Sam. ⲙⲁⲙⲁⲛⲓ, imper. ⲉⲗⲁ.

## כ

כ *as, like, according to*; Ar. كَ, Phoen. כ, Sam. ܟ. — *id.*; Ar. كَمَا, Aeth. ܟܡܐ: Heb. כִּמּוֹ, Syr. ܟܡܐ, Sam. ܟܡܐ.

כָּל *the totality, the whole*, often to be transl. as an adj. *whole, all*. — Ar. كُلُّ, Aeth. ܟܠܐ: Heb. Phoen. כָּל, Syr. ܟܠܐ, Sam. ܟܠܐ and ܟܠܐ.

כֵּן *so, thus*; Heb. כֵּן, Sam. ܟܝܢ; Syr. ܟܝܢ *then*; prob. contracted for כֵּן *like thus* (Ar. كَذَلِكَ and كَذَلِكَ, Aeth. ܟܝܢ: *thus*). — כֵּן *therefore*.

כֶּסֶּה gen. used in III. כֶּסֶּה, *cover, conceal, clothe or dress*. IV. כֶּסֶּה *be covered, concealed, put on clothes*. — Ar. كَسَا *clothe*, Heb. כָּסָה gen. כָּסָה, Syr. ܟܣܐ gen. ܟܣܐ, Sam. ܟܣܐ.

כֵּעַן *now*, a word of doubtful origin. It has been thought by some a secondary formation from כֵּן (comp. עֲרֵכֵן Nehem. II. 16 with עֲרֵכֵן Ezra V. 16), whilst others

have derived it from the Arab. rad. **عَن** *come into view, happen*. Possibly it may be connected with **עָרַן** *time* (comp. **זָעַר**).

**כַּר** only in V. **אָכַרוּ** *cry aloud, proclaim, preach, declare*; Syr. **ܐܚܪܐ**, Sam. **אָכַר**. Prob. from the Gr. **κηρυττω**. **כֹּרֶס**, *a throne*; pl. **כִּרְסִין**. Heb. **כִּרְסִי**, which is the orig. form; Syr. **ܟܪܨܐ**, Sam. **אָכַר**, Ar. **كُرْسِي**.

# ל

**ל** *to, for, according to*, etc. Sign of the dat. and of the accus. — Ar. **ل** and with pron. suff. **لِ**, Aeth. **ለ**; Heb. Phoen. **ל**, Syr. **ܠ**, Sam. **ל**.

**לֹא** *no, not*; Ar. **لَا**, Heb. **לֹא**, Syr. **ܠܐ** and **ܠܐ**, Sam. **לא**. It supplies the place of the Heb. Phoen. **לֹא** and **לֹא**, which latter does not occur except in bibl. Chald., and is likewise unknown to the Arab. and Syr. In Sam. however we find **לא**, and in Aeth. **ለል**: *there is not*, **ለል-በ**: *I have not*, **ለል-በ**: etc.

**לֵב**, **לֵבָא**, with suff. **לִבִּי**, *the heart*, pl. **לְבַבִּין**; also constr. **לֵבָב**, with suff. **לִבִּי**, pl. **לְבַבַּי**. — Ar. **لُب**, Aeth. **ለ**: Heb. Phoen. **לב** and **לֵב** (inscr. Eryc. l. 5, 6), Syr. **ܠܒܐ**, Sam. **לב** and **לבב**.

**לְבַשׁ**, **לְבִישׁ**, impf. **יִלְבֹּשׁ**, *put on clothes*. — Ar. **لَبَسَ**, Aeth. **ለብ**: Heb. Phoen. **לְבַשׁ**, Syr. **ܠܒܫܐ**, Sam. **לבש**.

**לְבוּשׁ**, **לְבוּשׁ**, *a garment, robe*; pl. **לְבוּשִׁין**. Ar. **لَبُوسٌ**, Heb. **לְבוּשׁ**, Syr. **ܠܒܫܐ**, Sam. **לבש**.



להי, impf. וְלָהִי, *labour, be wearied, fatigued, disheartened.*

V. אֶשְׁתַּלְּהִי *tire, weary.* Shaf'el שְׁלָהִי *id.*; Ishtaf'al אֶשְׁתַּלְּהִי *be wearied, faint.* Cognate forms are לָאִי and לָעִי; Ar. لَئِي *be slow or lazy*, لَئِي *misfortune, difficulty*; Heb. לָאָה and לָהָה; Syr. ܠܗܐ, Shaf'el ܬܠܗܐ; Sam. 𐤋𐤊𐤋, whence 𐤆𐤌𐤎𐤋, 𐤆𐤌𐤋, 𐤆𐤌𐤋, *fatigue.*

לְהִי, אֶשְׁתַּלְּהִי, וְהִי, *weariness, faintness, despondency.*

לִּנְה, לְנָה, with suff. לְנִי, לְנִי, *at, near, to or towards*: Syr. ܠܢܐ, Sam. 𐤋𐤎𐤊. Properly a noun denoting *adhesion, connexion*, from לָנָה or לָנִי *adhere, be united*, Heb. לָנָה, Syr. ܠܢܐ, Ar. ܠܢܐ *be near*. With the same rad. are connected ܠܐ, ܠ, and Ar. ܠܢܐ.

לְחָרָה. See ܠܚܪ.

לִּיל, לִילִי, לִילִי (from the form לִילִי, Sam. 𐤋𐤌𐤌𐤋, used as an adv. *by night*), *night*; pl. לִילִין, לִילִין. — Ar. لَيْلٌ, لَيْلٌ, Aeth. 𐌌𐌌: Heb. לִיל, לִילָה, Syr. ܠܝܠ and ܠܝܠܐ, Sam. 𐤋𐤌𐤌𐤋.

לִי. See ܠܝܬ.

## מ

מָה, מָה (מָה, מָה), *what? what, whatsoever*; as an adv. *why? how!* — Ar. مَا, Aeth. 𐌌: Heb. מָה, Syr. ܡܐ, Sam. ܡܐ. — See ܡܐ.

מָה (מָה), מָה, *any article of furniture, pot or vessel, instrument of any kind, dress*; pl. מָהִין, מָהִין. Syr. ܡܐܢ, Sam. ܡܐܢ, Ar. مَا.

מָה a word of obscure origin, corresp. to the Heb. מָה, *something*, often conjoined with לָא to give addit.

force to the negat. — *not a single thing*; Syr. ܦܚܝܬܐ Fūrst (Chald. Gram. p. 97 note) and Dietrich (Abhandlungen zur Hebr. Gr. p. 225) derive מְרַעַם from מְרַע = רַעַת (rad. יָרַע) and מָה, comparing מְרַוַּע, and view ܦܚܝܬܐ, מִירַם (מִרַם), מִירַי, as a farther contraction. This derivat. certainly seems more probable than that proposed by Bernstein, ܦܚܝܬܐ ܦܚܝܬܐ *pars parts, aliqua pars*, particularly as מְרַוַּח seems rather to be derived from מְרַוַּח, מוֹם, *a flaw, defect* (hence what is *worthless, insignificant, trifling*) than from מָה וּמָה. See Dietrich, Abhandl. p. 233.

מוֹת, perf. מִית, impf. יָמוּת (יָמוּת), inf. מָחַת (מָחַת), *die*. — Ar. مَاتَ, Aeth. 𐩈𐩢𐩨: Heb. מָה, impf. יָמוּת; Phoen. מַח *dead* (Massil. l. 17); Syr. ܡܝܬ; Sam. 𐤌𐤊𐤌 and 𐤌𐤊𐤌, impf. 𐤌𐤊𐤌𐤌.

מוֹת, -תָּה, *death*. — Ar. مَوْتُ, Aeth. 𐩈𐩢𐩨: Heb. מוֹת, constr. מוֹת, Phoen. מַח (inscr. Eryc. l. 7), Syr. ܡܘܬ, Sam. 𐤌𐤊𐤌.

מָחַת, impf. יִמְחֶה, *strike, bite or sting* (an insect). — Heb. מָחַת, מָחַח, Syr. ܡܚܬ, Sam. 𐤌𐤊𐤌 (also written with 𐤊 or 𐤌 for 𐤊, and with 𐤌 or 𐤌 for 𐤊).

מָחַת, impf. יִמְחֶה, *come to, reach, happen*. — Ar. مَضَى *go*; Aeth. 𐩈𐩢𐩨: *come, find*; Heb. מָחַת *find*; Syr. ܡܚܬ, Sam. 𐤌𐤊𐤌, 𐤌𐤊𐤌.

מִי, constr. מִי, *water*. — Ar. مَاء, pl. مِيَاه; Aeth. 𐩈𐩢𐩨: Heb. מִי, Phoen. מִי (Eryc. l. 6); Syr. ܡܝ, Sam. 𐤌𐤊𐤌.

מִלֵּל not used except in III. מִלֵּל, *speak*. IV. אֶחָד מִלֵּל. Heb. מִלֵּל, Syr. ܡܠܠ, Sam. 𐤌𐤊𐤌.

מַלְךְ, impf. יִמְלֹךְ, *counsel, advise; rule, reign.* — Ar. مَلَكَ *possess*, Aeth. ሙሉ: Heb. מֶלֶךְ, Syr. مَلِك, Sam. 𐤌𐤊𐤋.

מֶלֶךְ, a king; pl. מְלָכִין, Ar. مَلِكٌ, Heb. Phoen. מֶלֶךְ, Syr. مَلِكًا, Sam. 𐤌𐤊𐤋.

מַלְכוּת, pl. מְלָכוֹת, *sovereignty, royal dignity.* — Syr. مَلَكُوتًا, Ar. مَلَكُوتٌ, Heb. מַלְכוּת = Ar. مَمْلَكَةٌ, Heb. מַמְלָכָה, Phoen. ממלכת (inscr. Sidon.).

מִן. See מאן.

מִן *who? who, whosoever.* — Ar. مَنْ, Syr. مِّن, Sam. 𐤌𐤍; Heb. מִי.

מן *from, of, out of, etc.; after an adj. than.* Orig. the construct state of a noun מן *a part or portion*, from a rad. מָנָה = מֵן. — Ar. مِنْ, Heb. Phoen. מֵן, Syr. مِّن, Sam. 𐤌𐤍; Aeth. ሙን: and ሙን::

מַעֵא *the belly; hardly used except in the pl. מַעֵי, the intestines, the belly.* — Ar. مَعَى and مَعِي *an intestine*, pl. أَمْعَاء; Aeth. ሙጽጽ: pl. ሙጽጽጽ: Heb. מַעֵי; Syr. مَعِين; Sam. 𐤌𐤊𐤍.

## נ

נָבִיא not used except in IV. נְבִיאָה *prophecy.* — Ar. نَبِيًّا, Aeth. ብሔር: Heb. נָבִיא and נְבִיאָה, Syr. نَبِيٍّ; denom. from نَبِيٍّ, نَبِيٍّ, نَبِيٍّ: Heb. נָבִיא or נְבִיאָה, נָבִיא, אֶלֶף, a prophet.

נְבִיאָה, *prophecy, a prophecy.* — Ar. نَبِيَّاتٍ, Sam. 𐤌𐤊𐤍.

נגר *draw, flow*; Syr. ܢܓܪ *be extended, long*; Heb. נִגַּר, Phoen. נגר (inscr. Eryc. l. 6), *be spread out, poured out, flow*. III. נגר *bolt or bar*, chap. II. 7, denom. from נִגְרָא (Ar. نَجْرَانٌ) *a bolt or bar*. Several edd. however have in this passage נִגְרָה or נִגְרָח, from נגר, impf. נגור or ינגור, *draw, lead*; Syr. ܢܓܪ impf. ܢܓܪ, Sam. ܢܓܪ.

נדר, impf. יִדַּר, *vow*. — Ar. نَذَرَ, Heb. Phoen. נִדַּר, Syr. ܢܕܪ, Sam. ܢܕܪ.

נדר, נדרָא, *a vow*; pl. נִדְרִין. — Ar. نَذَرٌ, Heb. נִדַּר, Syr. ܢܕܪ, Sam. ܢܕܪ.

נהר, נהרָא, *a river*; pl. נִהְרִין and נִהְרֹן. From the rad. נהר *flow*, Heb. נָהַר. — Ar. نَهَرَ or نَهَّر, Heb. נָהַר, Syr. ܢܗܪ, Sam. ܢܗܪ.

נוח, perf. נָח, impf. יִנוּחַ, *be quiet, tranquil, cease or desist*. — Heb. נָח, Syr. ܢܘܫ, Sam. ܢܘܫ.

נו, נָא, *a fish*; pl. נִוְיִין. — Ar. نُورٌ, Syr. ܢܘܪ, Sam. ܢܘܪ, constr. ܢܘܪܐ.

נזל, נִזְלָא, *a storm*; pl. נִזְלִין, *waves, billows*. Syr. ܢܙܠ. It seems to be connected with the rad. חָשַׁל.

נחת, impf. יִחַת, *descend*, imper. חַת, inf. מַחַת. — Heb. נָחַת, Syr. ܢܚܬ, Sam. ܢܚܬ. A secondary formation from נוח, like שָׁחַת, שָׁרַח, from שוּחַ.

נטל, impf. יִטֹּל, imper. טֹל, *lift up, carry, set out on a journey*. — Heb. נָטַל, Syr. ܢܬܐ *be heavy*, Sam. ܢܬܐ *set out on a journey*.

נקב, impf. יִקַּב, imper. קַב, *take*. — Syr. ܢܩܒ, Sam. ܢܩܒ.

נסק. See סלק.

נפל, impf. יפול, יפול, ינפול, in bibl. Chald. יפל, *fall*. — Heb. נפל; Syr. نَفَلَ, impf. تَفَع; Sam. ܢܦܠ.

נפק, impf. יפוק, יפק, imper. פוק, *go or come out*. — Ar. نَفَقَ *come out of* a hole, *sell well* (merchandise); Syr. نَفَعَ, Sam. ܢܦܟ.

נפש, f. הנפשא, *the breath, the soul or spirit, life*; pl. נפשות. — Ar. نَفَسٌ, Aeth. ነፍስ: Heb. נפש, Syr. نَفَس, Sam. ܢܦܫܐ. Used in all the dialects to express *self*, e. g. נפשי *myself*, like עצם, גרם, מַעֲבֵן, etc.

נקף not used = Syr. نَقَف *be joined, adhere, follow*; = Heb. נָקַף *strike*. V. יאקוף *join, unite, go round, surround*. This form is often wrongly referred to a rad. יקה.

נחן *gwe*, not used in Aramaic except in the imperf. ינחן, Syr. نَحَن, Sam. ܢܚܢ; and inf מתחן, מנחן, Syr. مَنَحَن, Sam. ܡܢܚܢ. — Heb. Phoen. נחן.

## ם

סנא, סני, impf. יסני, *grow, increase, be great or numerous*. V. יאסני *augment, multiply, magnify or exalt*. — Heb. שָׁנָה, שָׁנָה, Syr. سَنَّ, Sam. ܣܢܐ, ܣܢܐ. Cognate form סנע.

סגיא, סגי, f. סגיא, *much, numerous, great*; pl. m. סגיאין. Heb. שָׁנִיָּה, Syr. سَغِيَا, Sam. ܣܓܝܐ.

סוף, perf. סף, impf. יסוף, *end, cease, perish*. — Heb. סף, Syr. سَف, Sam. ܣܦ.

סוף, סוף, *end.* — Syr. شَف, شَفَا, Sam. ܣܦܐ; Ar. سَوَف, a particle pref. to the imperf. when it denotes futurity, usually abbrev. سَ.

סוף *reeds, seaweed.* Occurs only in the phrase סוף סוף from the Heb. ים-סוף.

סוף *go round, surround.* — Heb. סָפַר, Sam. ܣܦܐ; in Syr. we find the deriv. شَفِيءٌ a *strolling mendicant, beggar.*

סוף prop. a noun signif. *circuit, circumference* (Sam. ܣܦܐ, ܣܦܐ), but used as an adv. *around, round-about*, and commonly repeated ל סוף סוף. — Sam. ܣܦܐ, ܣܦܐܐ, ܣܦܐܐ, and with suff. ܣܦܐܐ, ܣܦܐܐܐ.

סוף (שָׁבַל) *look upon, behold, contemplate, consider, understand*; hardly used except in IV. אסוף. — Heb. שָׁבַל, Syr. ܣܦܐ. Sam. ܣܦܐܐ.

סוף, סוף, imperf. יסוף (for יסוף), imper. סוף (for סוף), inf. מסף (for מסף), *go up, ascend.* III. סוף *make ascend, raise, remove.* IV. אסוף. V. אסף (for אסף) *make ascend, bring forth, offer.* — Syr. سَف, Sam. ܣܦܐ. — A rad. סוף does not exist in Aramaic, for ܣܦ in Sam. (Gen. XIX. 15) is not for ܣܦ (as ܣܦ for ܣܦ, ܣܦ, ܣܦ, Uhlemann's Institutiones, §. 26. 1. annot.), but for ܣܦ; and شَف is the usual form of the perf. in modern Syriac, e. g. in the Creed, انا اومنيب يهيسا جمصنا *I believe (that) he ascended to heaven* (سَف حَم for سَف). See an article by Rödiger in the Z. f. d. Kunde d. Morgenlandes, vol. II. p. 91.

סְמָאֵל (סְמָל) and שְׁמָאֵל, def. לְ-א, *the left hand*. — Ar.

שְׁמָאֵל, Heb. שְׁמָאֵל, Syr. شَمْلًا, Sam. 𐤌𐤌𐤏𐤋.

סְפִינָא, נָחָא, *a ship*; pl. נָחָא. Ar. سَفِينَة, Heb. סְפִינָה, Syr.

سَفِينَة, Sam. 𐤌𐤏𐤍𐤏𐤋. The word prop. denotes a large *decked* vessel, from סָפַן *cover*.

סָפַן, נָחָא, *a sailor*; pl. נָחָא. Syr. سَافِنًا.

סָקָא, שְׂקָא (שְׂקָא), *coarse cloth, sackcloth*; pl. סְקִין. — Heb.

שֶׁק, Aeth. ሠቅ: Syr. سَقًا, Sam. 𐤌𐤏𐤍. From the Shemitic lang. the word has passed into the Lat. and Greek, σακκος, *saccus*, and thence into the modern European languages.

ע

עָאן (עֵן), נָחָא, collect. *sheep* or *goats*. — Ar. ضَآن, Heb.

ضَآن, Syr. ضَآن, Sam. 𐤌𐤏𐤍; in Arab. however ضَآن,

individ. ضَائِن, is limited to *sheep* (the word for *goats*

being مَعَز, indiv. مَاعِز), whilst شَاة (Heb. שָׂה) is an

individ. of *either* sort, the corresponding collect. being غَنَم.

עָבַר, impf. יַעְבֵּר, יַעְבֵּר, *do, make*. — Syr. حَضَر, Sam. 𐤌𐤏𐤍;

Heb. עָבַר *labour, serve, worship* a deity, in which last

sense Ar. عَبَد, but عَبَد = Heb. Phoen. עָבַר, Syr.

حَضَر, *a slave or servant*.

עָבַר, נָחָא, *work, deed, act*. — Sam. 𐤌𐤏𐤍.

עָבַר, נָחָא, *work, business, trade* or *occupation*. —

Syr. حَضَر, Sam. 𐤌𐤏𐤍.

עָבַר, impf. יַעְבֵּר, יַעְבֵּר, *pass by* or *over*. — Ar. عَبَرَ, Heb.

עָבַר, Syr. حَضَر, Sam. 𐤌𐤏𐤍.

ער conj. *while, until*; prep. *during, until, as far as, till, to*. —

Heb. עַר, Syr. حَر, Sam. 𐤓𐤅. Properly a noun denoting *progression*, from the verb

עָרָא, impf. יערי, *pass*, with עַל, *pass over, come upon, befall*, with מֵן, *pass away, recede*. V. יַעְרִי *make pass, remove, cast off*. — Ar. عَدَا, Aeth. ሀወ፡ Syr. حَإ. 𐤓𐤅

הפיל רמא ערבין = *a lot*; pl. ערבין. Hence רמא ערבין = *cast lots*.

עוק, perf. עָק, *be narrow, in distress or anguish*. — Ar.

ضَاقَ, impf. يَضِيقُ; Syr. حَب; Aeth. አጥፀ፩: and አጽፀ፩: *contract, compress, distress*; Heb. הציק and

העיק, Sam. 𐤓𐤓𐤅𐤁. — Gen. used impers. עָקָה לָהּ

(scil. נִפְשָׁהּ) = ضَاقَتْ نَفْسُهَا = *יצר לו*; comp. Syr.

هَظْمَ حَسَ, هَظْمَ حَسَ *he was shocked or disgusted*.

עָקָה, עָקָה, *distress, anguish*. — Heb. עָקָה, Syr.

حُكْمَا, Sam. 𐤓𐤓𐤅.

עלל, perf. על, impf. יעול, יעול, imper. עול, עול, inf. מעל,

*go in, enter*. — Ar. عُلَّ *insert*, Heb. עולל (Job XVI. 15),

Syr. حَل, Sam. 𐤓𐤅.

על *above, upon, on, over; in addition to; against, etc.* —

Ar. عَلَى, Heb. Phoen. על, Syr. حَل, Sam. 𐤓𐤅. Hence

מעל (Ar. مِنْ عَلَى, Sam. 𐤓𐤅. 𐤓𐤅) *off, from*.

על, עיל, prop. a subst. denoting *the upper part*, hence as

an adv. *above, over*, followed by מֵן (מעל ל); often

comp. with ל, לעל *upwards, above* (Syr. حَل, Sam.

𐤓𐤅𐤅; Aeth. ላላ: = عَلَى); and מֵן *from*

*above* (Syr. مِنْ حَل, Sam. 𐤓𐤅𐤅; Ar. مِنْ عَلَى or



עַל (מִן עַל), opposed to מִלְרַע (אַרְע), *the ground* from below. — Both עַל and עָל are from the rad.

עָל or עָלִי not used in Aramaic in I., *be high, exalted, go up, ascend*. — Ar. عَلَا, Heb. עָלָה.

עָלַם (עָלַם), עָלַמָּא (עָלַמָּא), *any long indef. period of time, eternity, the universe or world*; pl. עָלַמִּין (עָלַמִּין). — Ar. عَالَمٌ *the universe, created beings*; Aeth. 𐩦𐩣𐩪𐩬: Heb. Phoen. עָלַם, Syr. ܥܠܡܐ, Sam. 𐤌𐤕𐤔𐤕.

עִם *with, along with*. — Heb. עִם, Syr. ܥܡܐ, Sam. 𐤌𐤕; Ar. مَعَ or مَع. Prop. a noun denoting *union*, from the rad. עָמַם *collect, unite*, Ar. عَمَّ *include the whole*, e. g. عَمَّتِ السَّحَابَةُ السَّمَاءَ *the cloud covered the whole sky*, بَعَمَّ الْمَاءُ الْحَمَامَاتِ *the water supplies all the baths*. Hence also

עָמָּא, *a people or nation, people, a multitude or crowd*; pl. עָמַמִּין, עָמַמְיָא. — Ar. عَمَّ and عَمَمٌ *a multitude*, عَامَّةٌ *the common people*; Heb. Phoen. עָם, Syr. ܥܡܐ, Sam. 𐤌𐤕𐤔𐤕.

עָמַל *labour*. — Ar. عَمِلَ, Heb. עָמַל, Syr. ܥܡܠ.

עָמַק not used, *be deep*. — Ar. عَمَّقَ, Heb. עָמַק.

עוֹמָק, עוֹמָקָא, *a depth, abyss*. — Ar. عُمُقٌ, Heb. עָמַק, Syr. ܥܡܩܐ, Sam. 𐤌𐤕𐤕𐤕.

עָן. See עָנָן.

עָסַר f., עָסְרָא m., *ten*. — Ar. عَشَرَ, عَشْرٌ; Aeth. 𐩢𐩣𐩪𐩬: Heb. עָשָׂר, עֶשְׂרֵה; Phoen. עָסַר (inscr. Sidon. l. 1), עֶשְׂרֵה (inscr. Massil. l. 3); Syr. ܥܫܪܐ; Sam. 𐤌𐤕𐤕𐤕, 𐤌𐤕𐤕𐤕. Hence עָסַר חָרִי m., חָרִי עָסַר f., *twelve*. See חָרִין.

עֵקֶר, עֵקֶרָא, *the root* (also *the stem*) of a tree, *base, origin, source*; pl. עֵקֶרִין, עֵקֶרָא. Syr. عَمْرًا; Ar. عَقَارٌ *a tree*.

עָרַק, impf. יַעְרוֹק, יַעְרוֹק, *flee*. — Syr. حَرَف, Sam. 𐤒𐤓𐤕; Ar. عَرَقَ *set out, depart*.

פ

פָּלַח, impf. יַפְלִיחַ, *labour, serve, worship* a deity (comp. עָבַד). — Heb. פָּלַח, Ar. فَלَحَ, *cleave, plough, cultivate*; Syr. فَلَخ, Sam. 𐤕𐤕𐤔.

פִּילְחָא, פִּילְחָא, *work, servitude, worship*. — Syri. ܦܠܚܐ, Sam. 𐤕𐤕𐤔 f.

פָּלַח, impf. יַפְלִיט, יַפְלִיט, *vomit, throw up*. — Syr. ܦܠܚ.

פָּרַק, impf. יַפְרוֹק, *cleave, separate, pull off; rescue, save, redeem*. — Ar. فَارَقَ *separate*, Heb. פָּרַק, Syri. ܦܪܩ, Sam. 𐤕𐤓𐤕.

פָּרַקָא, פָּרַקָא, *liberation, preservation, redemption*. — Ar. ٱفْرَاقٌ *clear and convincing proof, victory*; Aeth. ፋሬቃ: *deliverance*; Syr. ܦܪܩܐ, Sam. 𐤕𐤓𐤕.

פָּתָא, פָּתָא, pl. פָּתָא, *a word, message, decree*, and in a wider sense *affair, matter* (comp. דָּבָר); Syr. ܦܬܐ. It is borrowed from the Persian, in which lang. پَتَا, پَتَا, or پَتَا, means *a message*, (whence پَتَاَبَر *a message-bearer, a prophet*), comp. of the inseparable prep. پَتَا (rarely پَتَا, پَتَا, and پَتَا, from the Sanskrit *prati*, Zand *pauti*, old Pers. *pati*, Pārsī *pad* and *paē*, Gr. *πρῶτι*, *ποτι* = *προς*) *to, towards, against*, and the

Sanskrit rad. *gam*, go (comp. Pers. گام *step, pace*).  
The same word presents itself in the Armenian *patgam*  
or *padkam*, message. Other words of Pers. origin  
comp. with this prep. are: פתבן, פתבן, פתבן,  
פתבן.

## צ

צום, perf. צם, impf. יצום, *fast*. — Ar. صَام, Aeth. 𐩇𐩣𐩪:  
Heb. צם, Syr. ܥܡܐ.

צום, a fast. — Ar. صَوْم, Aeth. 𐩇𐩣𐩪: Heb. צום,  
Syr. ܥܡܐ.

צלל *bend, stoop*; צלל אודנא *incline the ear, listen, attend to*  
(Syr. ܥܠܐ, Aeth. 𐩇𐩣𐩪: 𐩇𐩣𐩪:). III. צלי, *pray*;  
Ar. صَلَّى, Aeth. 𐩇𐩣𐩪: Syr. ܥܠܐ, Sam. 𐤌𐤍𐤊𐤍.

צלו, צלו, *prayer*. — Ar. صَلَاة, صَلَاة, Aeth.  
𐩇𐩣𐩪: Syr. ܥܠܐ, Sam. 𐤌𐤍𐤊𐤍.

צפר, צפר, *the dawn, morning*. — Syr. ܥܦܪܐ, Sam. 𐤌𐤍𐤊𐤍.  
Connected with שפר *be beautiful, pleasing* (Heb. שפר,  
Syr. ܥܦܪܐ, Sam. 𐤌𐤍𐤊𐤍; Ar. سَفَر *dawn*), whence שפרפרא  
(-פרא) and ܥܦܪܐ, *the morning*.

צד only used in IV. צד צטרך *have need of, be in want of,*  
*be poor*. — Syr. ܥܕܐ, Ar. ضَرَك *be poor and mise-*  
*erable*; comp. اضطر *have need of*. Hence צד *wants,*  
*necessities*.

צד use, usefulness, advantage or profit. לית בהון צדוך  
= לא ילצחו לכל, *they are good for nothing at all*.

ק

קבל *be opposite, come or go towards, meet*, in which signif. it does not occur in Chald. Hence III. קבל *receve* a visitor, *accept* a present, *listen* to a request or prayer. — Ar. I. قَبِلَ and V. تَقَبَّلَ *receve* or *accept*, II. قَبَّلَ *kiss*, III. قَابَلَ *be opposite, compare*, IV. أَقْبَلَ *advance towards, undertake*, VI. تَقَاتَلَ *be opposite one another* of two or more individuals, VIII. اِقْتَبَلَ *begin*, X. اِسْتَقْبَلَ *go to meet*; Aeth. ተቀበለ: *meet, receve, accept*; Heb. קבל *receve, accept*, הקביל *be opposite*; Syr. ܩܒܠ *meet*, with ܬܩܒܠ, *upbraid or complain of* (prop. *advance towards* in a hostile or threatening manner), as also in Chald. קבל, impf. יקבול, יקבול, *complain of, cry out for help*; Sam. 𐤒𐤏𐤍 *receve, accept*.

קדם not used in I., *be in front or before, precede*. See the Syr. gloss.

קדם, prop. a noun signif. *the front*, but used as a prep., *in presence of, before*; preceded by 𐤒, 𐤕, 𐤌, it takes simple *sh'vā* instead of 𐤏, as 𐤒קדם, 𐤕קדם, 𐤌קדם. — Syr. ܩܕܡ, Sam. 𐤒𐤕𐤌. Contracted 𐤒𐤕, Sam. 𐤒𐤕 (so also 𐤒קם *first*, 𐤒𐤕𐤕𐤕𐤕𐤕 *beginning*).

קדם, קָדָם, *the east, the east wind*. — Sam. 𐤒𐤕𐤌, Heb. קָדָם. — The *east* is called קדם, קדום, as being that quarter towards which the face of the observer is turned, or supposed to be turned, in describing relative position. Hence the *west* is אַחֲרָי (Ar. دُبُرٌ <sup>9</sup> *the west*

*wind*, from <sup>זָנוּר</sup> *the back*), the *north* שְׂמָלָה (Ar. شَمَالٌ *the north*, شِمَالٌ *the left*, الشَّامُ Syria), the *south* יָמִין (Ar. يَمִין *the right*, الْيَمَنُ Yaman or South Arabia). So in Sanskrit pūrva, *the east*, āvara, *the west*, dakshina, *the south*, the *Dekkan*.

קֹדֶשׁ not used in I., *be clean or pure, holy*. III. קֹדֶשׁ *hold sacred, consecrate*. — Heb. קֹדֶשׁ, קֹדֶשׁ, Ar. قَدَسَ, Aeth. ቀደሰ: Syr. قَدَسَ, Sam. 𐤒𐤍𐤔.

קֹדֶשׁ, קֹדֶשׁ, קֹדֶשׁ, holiness, sanctity, anything holy or consecrated; הַיְכָלָא דְּקֹדֶשׁ *thy holy temple*. — Ar. قُدُس, Heb. קֹדֶשׁ, Syr. قُدُس, Sam. 𐤒𐤍𐤔.

קוּם, perf. קָם, impf. יָקוּם, *rise, stand*. — Ar. قَامَ, Aeth. ቀረ: Heb. קָם, Syr. قَامَ, Sam. 𐤒𐤍 (𐤒𐤍𐤔).

קָם, קָם, standing, firm, lasting; living, being. — Ar. قَامَ, قَامَ, Syr. قَامَ, Sam. 𐤒𐤍𐤔.

קָם, קָם, ashes. — Syr. قَامَ, Ar. قَامَ, dust.

קִיקְיוֹן the castor-oil shrub, ricinus communis (Ar. الْخَرْوَعُ, Pers. بیدْ أَنْجِر). The word is derived from the Egypt. name of the plant, written by Greek and Latin authors *κικι*, *cici* and in the Talmūd קִיק (the proper Gr. name is *κροτων*). The old translators and commentators usually render it, though erroneously, by *κολοκυνθη*, 𐤒𐤍𐤔𐤍: קָרַע, קָרַע, all words denoting *the gourd*; and this blunder has of course found a place, amidst thousands of others, in the received English Version.

קָל, perf. קָל, *be light, swift; small, worthless*. V. 𐤒𐤍𐤔 *make*

*light, lighten; hold light, despise.* — Ar. قَلَّ *be few or small*, Aeth. ΦΛΛ: Heb. קָל, Syr. ܩܠ, Sam. 𐤒𐤒.

קרי, קריא, קריא, קריא; and קריא, קריא, קריא. — קורין, f. *a town, city*; pl. קורין, קורין, and קורין. — Ar. قَرِيَّةٌ, in the dial. of Yaman قَرِيَّةٌ, pl. قُرَى; Heb. קריה, קריה; Phoen. קרי, e. g. in the name of the deity Μελικαρθος, מלקר or מלקר (מלך קריה) Carthada, Carthago, Καρχηδων = Νεαπολις, קריה חדשה on the coins of Palermo; Syr. ܩܪܝܐ, ܩܪܝܐ, pl. ܩܪܝܐ; Sam. 𐤒ܪܝܐ, 𐤒ܪܝܐ, pl. 𐤒ܪܝܐ, and 𐤒ܪܝܐ, constr. 𐤒ܪܝܐ.

קרב, קריב, קריב, 𐤒ܪܒ, *be near, approach*. III. קרב and V. 𐤒ܪܒ, *bring near, offer a sacrifice*. — Ar. قَرَّبَ and قَرَّبَ, II. قَرَّبَ, Aeth. ቀርቦ: IV. አቀረበ: Syr. ܩܪܒ, III. ܩܪܒ; Sam. 𐤒ܪܒ.

קריב, קריב, קריב, 𐤒ܪܒ, *near, related*. — Ar. قَرِيبٌ, Syr. ܩܪܝܐ, Sam. 𐤒ܪܝܐ; Heb. קרוב.

קורבן *an offering, sacrifice*. — Ar. قُرْبَانٌ, Aeth. ቀርባኑ: Heb. קורבן, Syr. ܩܪܒܢ, Sam. 𐤒ܪܒܢ.

## ר

רב not used in I. *be large, great, numerous*. — Heb. רַב, Syr. ܪܒ.

רב, רב, רב, f. רב, רב, *large, great, numerous*; as a subst. *the headman* in any department, *prefect* or *magistrate, general, teacher*, etc. — Ar. رَبٌّ *possessor or owner*, رَبُّ God; Heb. רב, Phoen. רב, f. רבה;



רום, perf. רָם, impf. ירום, *be high, uplifted, proud, rise*.

V. אָרים *make high, exalt, lift up, raise*; אָרים רוח = רָם רוח, *raise a storm*. — Heb. רָם, Sam. רָם, Syr. רָם and רָם (from a rad. רָם, Ar. رَمَ - *shoot up, swell*).

רחם, רָחַם, *love*. II. אָרחם *be loved*. III. רָחַם *love fervently, have pity or compassion upon*, IV. אָרחם impers. *compassion is shown*, chap. I. 6, III. 9. — Ar. رَحِمَ or رَحِمَ *be soft or gentle*, رَحِمَ *brood over, cherish, love, pity*, رَحِمَ *have mercy or compassion upon*, Heb. רָחַם, Syr. رَحِمَ, Sam. רָחַם, רָחַם.

רחמן, רָחֵם, *compassionate, merciful*. — Ar. رَحْمَانٌ, gen. with the art. الرَّحْمَنُ, *the Compassionate, God*; Sam. רָחֵם.

רחק, רָחַק, *be distant, retire, depart*. V. אָרחק *remove, lay aside*. — Aeth. ረጸቀ: Heb. רָחַק, Syr. رَحِمَ.

ריש, רָאשׁ, *the head*; pl. רִישִׁין. — Ar. رَأْسٌ, Aeth. ረጸቀ: Heb. ראש, pl. ראשים, Syr. رِيسًا, Sam. رِيسًا and رِيسًا.

רמא, impf. ירמי, *throw, cast*. — Ar. رَمَى, Heb. רָמָה, Syr. رَمَى, Sam. رَمَى; Aeth. ረጸቀ: *wound*, prop. with an arrow or spear.

רעא, impf. ירעי, *tend or feed a flock, watch over or take care of, rule, govern*; intrans. *graze*. — Ar. رَعَى, Aeth. ረጸቀ: Heb. רָעָה, Syr. رَعَى, Sam. رَعَى.

רעא, impf. ירעי, *be pleased with, propitious to, delight in, love, desire*. — Ar. رَضِيَ, Heb. רָצָה, Syr. رَعَى, Sam. رَعَى.



רַעְיוֹן *delight, pleasure, goodwill, desire, wish.* — Ar.  
רָצִי or רִצּוֹן, Heb רָצוֹן, Sam. 𐤓𐤕𐤕.

ש

שָׁאַל, שְׁאַל, impf. יִשְׁאַל, *ask, demand, entreat.* — Ar. سَأَلَ, Aeth. ሰለለ: and ሰለለ: Heb. שָׁאַל, Syr. ܫܥܠ, Sam. 𐤑𐤕𐤀𐤋.

שִׁבַּח not used in I.—III. שִׁבַּח *praise.* — Ar. سَبَّحَ, Aeth. ሰበሐ: Heb. שִׁבַּח, Syr. ܫܒܥܢ, Sam. 𐤑𐤕𐤁𐤁.

חֹשֶׁבֶתָּא, בְּרַחְמָא, *praise, glory, a hymn.* — Syr. ܚܫܒܬܐ, constr. ܚܫܒܬܐ, Sam. ܚܫܒܬܐ and ܚܫܒܬܐ (Exod. XV. 11).

שָׁרָא *the side.* Cognate form שָׂרָא, Heb. צָר, whence לְצָר or לְצִיד *towards, against*; Syr. ܫܪܐ or ܫܪܐ *in the possession of, at or in, to.*

שׁוּט in Chald. *swim*, in Heb. *row*, denom. from שָׁיט *an oar* (twin form to שׁוּט, Ch. שׁוּטָא, Syr. ܫܘܬܐ, Ar. سَوْط, *a staff, rod, whip*), whence in Chald.

שָׁיט *a rower*, pl. שָׁיטִין.

שָׁבַח, impf. יִשְׁבַּח, *he down.* — Aeth. ሰበሐ: Heb. שָׁבַח, Phoen. ܫܒܥܢ, impf. ܫܒܥܢ, Sam. 𐤑𐤕𐤁𐤁.

שָׁבַח impf. יִשְׁבַּח, inf. מְשַׁבַּח, *find*; gen. used in V. אֶשְׁבַּח, impf. יִשְׁבַּח, יהִשְׁבַּח. — Syr. ܫܒܥܢ, Sam. ܫܒܥܢ, gen. ܫܒܥܢ or ܫܒܥܢ.

שָׁלַח. See. לָחֵץ.

שָׁלַם, impf. יִשְׁלַם, *be entire, safe or well, complete or finished.* III. שָׁלַם *make entire, complete or finish,*

*fulfil* a vow. — Ar. سَلِمَ, Heb. שָׁלַם or שָׁלַם, Syr. سَلِمَ, Sam. ܣܠܡ.

שָׁם and more usually שוּם, שָׁמָּה, *a name*, pl. שְׁמֹהֶן. — Ar. سَمٌّ, rarely سَمٌّ, سَمٌّ; Aeth. ስም: Heb. שָׁם; Syr. سَمٌّ, سَمٌّ, pl. سَمَمٌ, سَمَمٌ; Sam. ܣܡܡ, pl. ܣܡܡܝܢ. Derived from سَمَّ mark, سَمَّةٌ *a mark*.

שָׁמַיָּה *the sky, the heavens, heaven*. — Ar. سَمَاءٌ, Aeth. ስጋዬ: Heb. שָׁמַיִם, Phoen. samem (-en, -in) [Plaut. Poenul. V. 2, 67. *Gune bel balsamem (en)*, נֶאֱוֹנִי בַל; *balsamen*, according to Augustine = dominus coeli; Βεελσαμην = κυριος ουρανου, Σαμημουμος = ὁ ὑψουρανιος, שָׁמַיִם רֹמוֹ (Movers, Phoen. Texte, I. p. 56), and Ζωφασημιν = ουρανου κατοπτται, צוֹפִי שָׁמַיִם, in the fragments of Philo Byblus]; Syr. سَمَاءٌ, Sam. ܣܡܝܐ. From سَمَّ *be high* (comp. ስርዐ: from (רום)).

שָׁמֶשׁ, שָׁמֶשׁ, m. f. *the sun*. — Ar. شَمْسٌ, f., Heb. שֶׁמֶשׁ m. f., Syr. سَمْسٌ gen. m., Sam. ܣܡܫܐ.

שָׁרַח, impf. יִשְׁרִי, *loosen, untie; set free, pardon*; from the signif. of untying and unpacking arises that of *encamp, dwell, remain* (comp. חָלַל). III. שָׁרִי *begin, commence* comp. החל). — Syr. سَرَّ, III. سَرَّ; Sam. ܣܪܐ, III. ܣܪܐ; Aeth. ስረዎ: *pardon*.

שָׁחַ, שָׁחַ, impf. יִשְׁחִי, imper. שָׁחַ and שָׁחַ, *drink*. — Aeth. ስጥ: Heb. שָׁחַ, Syr. سَحَّ, Sam. ܣܪܐ. שָׁחַ, impf. יִשְׁחִי, *be silent*. — Heb. שָׁחַ, Syr. سَحَّ, Sam. ܣܪܐ. — Cognate forms are: שָׁחַ, Sam. ܣܪܐ, Heb. שָׁחַ, Ar. سَكَتَ.

רוח ק' ש', f. קָהָא, שְׁחִיקָא, *silent*, hence רוח ק' ש' (chap. IV. 8), an eastwind so gentle as to be scarcely perceptible. — Syr. ܠܚܝܩ, Sam. ܠܚܝܩ.

## ח

חבר, impf. יחבר, *break*. II. אחרב *be broken*. Chap. I. 4 (where some edd. have IV. אחרב). — Ar. قَبَرَ *break*, تَبَرَ *perish*, تَبَرَّ *destroy, perish*; Aeth. ሰረጸ: Heb. שָׁבַר, Syr. ܚܒܪ, Sam. ܚܒܪ.

חָמוֹם, חָמָא, *the ocean*; Syr. ܚܡܐ, Sam. ܚܡܐ. Not an Aram. word, but merely borrowed from the Heb.

חוב, perf. חָב, impf. יחוב, *return, repent*. V. אחיב *make return, bring forth, turn away, answer*. — Arab. رَجَعَ *return*, تَابَ *repent*; Heb. שָׁב, Syr. ܚܒ, Sam. ܚܒ.

חור, חורא, *an ox, collect. cattle*; pl. חורין. — Ar. حُورٌ, Aeth. ሰር: Heb. שׁוּר, Phoen. Θωρ (according to Plutarch, but the inscr. Massil. l. 3 has אֶלֶף, Heb. אֶלֶף), Syr. ܚܘܪ, Sam. ܚܘܪ. Derived either from حَارَ *be stirred up* (dust, tumult, anger), IV. اَنَارَ *stir up* (dust), *plough* (comp. حָקַר and *armentum*), or from سَارَ = سَارَ, impf. يَسُورُ, *spring upon, attack*; more probably from the former. Misled by the similarity of sound, many have identified with this word the Gr. ταυρος, Lat. *taurus*, but these are related to the Sanskrit *sthūra-s*, strong; *taurus* consequently stands for *staurus*, Germ. *Stier*, Eng. *steer*, Dan. *tyr*, Swed. *tjur*.

חֲחוּת *below, beneath, under*. — Ar. خَتَّ, Aeth. 𐩧𐩢𐩨:

Heb. Phoen. **חַחַח**, Syr. **ܚܚܚ**, Sam. **𐤇𐤇𐤇**. — From **חוח** = **שוח** *sink, descend*, Ar. **سَاخَ** and **قَاخَ** = **سَاخَ**. **חָלָא**, impf. **יחלי**, *hang, suspend*. — Heb. **חָלָה**, Syr. **ܚܠܐ**, Sam. **𐤇𐤌𐤁**.

**חולעח**, **חולעחא**, *a worm or caterpillar*; Syr. **ܚܠܥܚܐ**. Most prob. from the rad. **יָלַע** *lick*, hence *lick up, consume* (Ar. **وَلَعَ** *lap*); see however Gesenius' Thesaurus, art **חָלַע**.

**חָלַח** f., **חָלָחָא** m., *three*. Ar. **ثَلَاثٌ**, **ثَلَاثَةٌ**; Aeth. **ሠለሐ**: Heb. **שלוש**, **שלושה**; Phoen. *salus* (according to Augustine), **שלשה** (inscr. Massil. l. 9, 11); Syr. **ܫܠܫܐ**, **ܫܠܫܐ**; Sam. **𐤇𐤌𐤁**, **𐤇𐤌𐤁𐤁**.

**חָמֵן** *there*; Syr. **ܚܡܝܢ**, Sam. **𐤇𐤌𐤁**, **𐤇𐤌𐤁**. Another form is **חָמָה**, Ar. **ثَمَّ**, **ثَمَّة**, *there*, **ثُمَّ**, **ثُمَّت**, **ثُمَّت**, *then*; Heb. **שָׁם** and **שָׁמָּה**.

**חָנָא**, impf. **יחני**, prop. *bend, fold*, hence *do again, repeat*. — Ar. **نَمَى**, Heb. **שָׁנָה**, Syr. **ܚܢܐ**, Sam. **𐤇𐤌𐤁**. **חָנֵן**, f. **חָנָנָא**, *second*. — Sam. **𐤇𐤌𐤁**, Syr. **ܚܢܐ** *repeating*, subst. *repetition*.

**חֲנִינוּח**, prop. *repetition*, as an adv. *a second time, again*. — Syr. **ܚܢܢܐ**, Sam. **𐤇𐤌𐤁**.

**חָקָה**, **חָקִיף**, impf. **יחקה**, *be strong, violent, severe*; impers. **חָקָה לוֹ** = **חָרָה לוֹ**, *he was angry*. — Ar. **نَقَفَ** *find, seize, take possession of*; **نَقَفَ** *be active, sagacious, talented*; Heb. **חָקָה** *attack, oppress*; Syr. **ܚܚܚ**, Sam. **𐤇𐤌𐤁**. **חָקִיף**, **חֲקִיפָא**, **חֲקִיפָא**, *strength; vehemence, violence, anger*; *a strong place, fortress*; pl. **חֲקִיפִין**, **חֲקִיפִין**. — Heb. **חָקָה**, Syr. **ܚܚܚ**, Sam. **𐤇𐤌𐤁**, **𐤇𐤌𐤁**, **𐤇𐤌𐤁**.

In chap. II. 7 it corresponds to the Heb. בריחים *bolts* or *bars*.

תקיף *strong, powerful, vehement, violent*. — Syr. ܬܩܝܦ, Sam. ܬܩܝܦ.

תרין, f. תרחין, *two*. — Ar. اِثْنَان and اِثْنَتَان; Heb. שנים; Phoen. constr. שן (for שני), inscr. Meht. I.; Syr. ܬܝܢ, ܬܝܢܐ; Sam. ܬܝܢ, ܬܝܢܐ. Hence תרי עשר, f. תרעא עשרי, *twelve*; see עשר.

חרך not used in I.—III. חרך *drive out, expel*. IV. אֶחָרַךְ *be driven out, expelled*. — Ar. نَزَكَ *leave, abandon*.

---

g) 2 mss **مجلس**.

9. אֲנִי אֵדָה חֲפָזָה \* אֲנִי (אֲחֵה) מֵהֵן. חֲפָזָה אֲנִי.  
10. הַחֲפָזָה הַזֶּה הִמָּלֵךְ בְּמִצְרָיִם. וְחֲפָזָה מִלֵּךְ מִצְרָיִם. וְהַיְּהוּדִים  
11. רָצוּ אֵת הַחֲפָזָה הַזֶּה. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה.  
12. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה.  
13. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה.  
14. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה.  
15. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה.  
16. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה. וְהַיְּהוּדִים רָצוּ אֵת הַחֲפָזָה הַזֶּה.

فَف ك

- [illegible]

<sup>h)</sup> One ms  $\Delta$  |  $\Delta$  |  $\Delta$  (sic)  $\Delta$  |  $\Delta$  |  $\Delta$ , another  $\Delta$  |  $\Delta$  |  $\Delta$  |  $\Delta$  |  $\Delta$ .

i) One ms امس .

j) One ms  $\gamma$ -ray.

<sup>k</sup>) Wanting in one ms.

<sup>1)</sup> One ms. **امخ**.

<sup>m</sup>) Lee ~~and~~ Co.

n) One ms ←





[illegible]

مذہب، اصول و معارف

<sup>u)</sup> One ms.  $\text{ḥ.ṣ.}$     <sup>v)</sup> One ms  $\text{ḥ.ṣ.}$     <sup>w)</sup> One ms  $\text{ḥ.ṣ.}$

x)  $\frac{1}{2} \frac{1}{10}$ . y) One ms  $\frac{1}{10}$ , another  $\frac{1}{10}$ .

## GLOSSARY.

### I

אָב, אֲבָא, *a father*, pl. אֲבֹתָא, אֲבָתָא; with suff. אָבִי, אֲבָתִי, etc. — Ar. أَبٌ, Aeth. አብ: with. suff. አቡኝ: Heb. אב, Chald. אב, אבא, Sam. 𐤁𐤀.

אָבַד, impf. יֵאָבַד, *perish*. V. אָבַד destroy. See Chald gl. אבד.

אָה interj. *O!*

אָהָל, impf. יֵאָהָל, imper. אָהָל, *go*; אָהָל סְמַנְכָא = הֶאָהָל *becoming more and more agitated*. See Chald. gl. אהל.

אָחַד, impf. יֵאָחַד, *take, seize, hold, possess, shut*. — Ar. أَخَذَ, Aeth. አፈዘ: Heb. אחד, Chald. אחד, Sam. 𐤁𐤁𐤀.

אֲחֵרָא, f. אֲחֵרָא, *other, another*; pl. m. אֲחֵרָא, f. אֲחֵרָא. See Chald. gl. אחר.

אֲחֵרָא. See אֲחֵרָא.

אֲסַ as, *according to, about* (in stating numbers). — Heb. אֲסַ *how?* Chald. אסר, אסר, Sam. 𐤁𐤁𐤀. Comp. of אֲסַ (see Chald. gl. אס) and אֲסַ, אֲסַ; and therefore prop., as in Heb. and Chald., an interrog.

אֵימָן *where? where.* — Heb. אֵימָן, Chald. אֵימָן. Comp. of אֵימָן and הֵן *here* (Heb. הֵן, Chald. הֵן).

אֵימָן *whence? whence.* Comp. of אֵימָן and הֵן *hence*.

אֵימָן, f. אֵימָן, *who, which, what?* pl. אֵימָן; אֵימָן, *he who.* — Chald. אֵימָן, f. אֵימָן. Comp. of אֵימָן and הֵן, f. הֵן, *this*.

אֵימָן *there is, etc.; with suff.* אֵימָן, אֵימָן, אֵימָן, *I am, etc.* Comp. with אֵימָן, אֵימָן *there is not, etc.* — See Chald. gl. אֵימָן.

אֵימָן *if not, unless, except, but.* — Ar. أَلَّا, Aeth. ለፋ; Chald. אֵימָן, Sam. אֵימָן; Heb. אֵימָן. Comp. of אֵימָן and אֵימָן.

אֵימָן *a god, God;* pl. אֵימָן. — See Chald. gl. אֵימָן.

אֵימָן, f. אֵימָן, *a ship,* pl. אֵימָן. — See Chald. gl. אֵימָן.

אֵימָן. — V. אֵימָן *believe, believe in.* — See Chald. gl. אֵימָן. אֵימָן, impf. אֵימָן, inf. אֵימָן, *say, order.* — See Chald. gl. אֵימָן.

אֵימָן *if.* — See Chald. gl. אֵימָן.

אֵימָן *I;* pl. אֵימָן, gen. אֵימָן, *we.* It often expresses the verb *be*, and is then written אֵימָן as אֵימָן *I am*, אֵימָן *I fear* (am fearing). — See Chald. gl. אֵימָן.

אֵימָן, אֵימָן. See אֵימָן.

אֵימָן, אֵימָן, *a man, person, individual;* pl. אֵימָן, אֵימָן. — See Chald. gl. אֵימָן.

אֵימָן, f. אֵימָן, *thou;* pl. אֵימָן, f. אֵימָן, *you.* It also expresses the verb *be*, as אֵימָן *thou doest* (art doing). — See Chald. gl. אֵימָן.

אֵימָן *also, likewise, moreover;* אֵימָן *neither, nor.* — Heb. Phoen. אֵימָן, Chald. אֵימָן and אֵימָן.

אַפּע, אָפּא, *the face; front, surface, external form or appearance*; for אַפּע, from an unused sing. אַפּ; Ar. أَنْف, Aeth. አንፋ: *the nose*, Heb. אָף *the nose*, du. אַנְפִּים *the nostrils, face*; Chald. אַנְפָּא, אַנְפָּא, pl. אַנְפִּין, אַפִּין, אַפּוּח, אַפִּין; Sam. אַנְפִּין. The Syriac Grammarians and Lexicographers wrongly derive אַפּע from אַפּע, אַפּע, Heb. אָף, Chald. אַנְפָּא, אַנְפָּא, *the face*.

אָנְס, אָנְס, f. *a way, road, journey; custom, conduct*, pl. אָנְס — See Chald. gl. אָרַח.

אָרְ, אָרְ, f. *the earth, ground, a country*, pl. אָרְ — See Chald. gl. אָרַע.

אַבְּדָּ *the lowest part, bottom, base*; pl. אַבְּדָּ *nates*. It is prop. the stat. emph. of אַבְּדָּ, which occurs, for example, in the compound אַבְּדָּ אַבְּדָּ, pl. אַבְּדָּ אַבְּדָּ, *the base or foundation* (of a wall); Ar. اِسْتِ and سِتَّة *podex, nates*, Heb. שָׁח, pl. שְׁחוּח; from a rad. שָׁחָ = שִׁיחַ *place*.

אַבְּדָּ, impf. אַבְּדָּ, imper. s. m. אַבְּדָּ, f. אַבְּדָּ, pl. m. אַבְּדָּ and אַבְּדָּ, f. אַבְּדָּ and אַבְּדָּ, inf. אַבְּדָּ, *come*. — See Chald. gl. אַחַח.

### כ

כ in, at or near, by, with, on account of, etc. — See Chald. gl. כ.

כָּאב not used in L., *be bad*. V. אָכַב, אָכַב, *injure, hurt*. — See Chald. gl. כָּאש.

כָּבֵד, כָּבֵד, f. כָּבֵד, כָּבֵד, *bad, wicked*; as a subst. *evil, wickedness, misery, calamity*.

כָּבֵד, כָּבֵד, כָּבֵד, *wickedness*. — Chald. גִּישׁוּ.

صُنْد and صُنْد, contr. عَمَد, *between, among*. — Chald.

בין, בינה, ביני, בי, בין; see Aeth. gl.  $\Omega\Xi\text{Z}$ :

صَلَّ, impf. نَصَلَ, *swallow, devour*. — See Chald. gl. بلع.

صِحْم, صِحْمًا, *a beast of burden, coll. cattle*; pl. صِحْمًا. —

See Chald. gl. בעיר.

ص, صُن, *a son*; pl. صِن, صِنًا. — See Chald. gl. בר.

Hence

صُرِّف, صُرِّف, *a human being, person, individual*;

pl. صُرِّفًا, صُرِّفًا. — Chald. בַּר אִנְש (Dan.

VII. 13. וַיֵּרָא עִם-עֲנַנֵי שָׁמַיָא כְּבָר אִנְש אָחָה הָיָה *and see! with the clouds of heaven there was coming as it were a man, the figure of a man* — not „one like

the Son of man“); Ar. بَرَنَسَاء, بَرَنَسَاء, a word borrow-

ed from the Nabathaeans; Heb. בֶּן-אָדָם.

ص, صُف, *uncultivated ground, a field, plain, desert*. Hence

with prep. صُف out, outside, صُف outside, besides,

except, صُف from without (comp. حَوْض). — Ar.

بِمَكْرَا, لِمَكْرَا, مَكْرَا; Chald. مِّن تَرَا, تَرَا مِّن تَرَا; adv. بَرَّا,

مَلَكْرَا; Sam. 𐤌𐤓𐤕, 𐤌𐤓𐤕, etc. Opp. to 𐤌𐤓, 𐤌𐤓, *the*

*centre, interior*, صُف within, صُف, صُف,

لُون, بُون, 𐤌𐤓, 𐤌𐤓, constr. 𐤌𐤓, 𐤌𐤓, (Ar. جَوًّا, adv. جَوًّا;

Chald. 𐤌𐤓, 𐤌𐤓, etc.; Sam. 𐤌𐤓, 𐤌𐤓, etc.).



صُف, صُف, *a man*; pl. صُف. — See Chald. gl. 𐤌𐤓.

صُف happen, befall.

صُف, 𐤌𐤓, γαρ, *for*. Like the Gr. word, it never commences a phrase.

גַּלְגַּל, גַּלְגַּל, *waves*. — See Chald. gl. גַּל.

קָח, impf. תִּקַּח, *cry out, call on*; of animals *low, bellow*.

— Heb. קָחַ, Chald. קָחַ. Cognate form מָחַ.

,

, *who, which, that*; mark of the genit., as אֲדַם וְהַיָּם *the hold of the ship*; conj. *that, in order that*. — See Chald. gl. וְ.

זָבַח, תִּזְבֹּחַ, *sacrifice*. III. זָבַח *sacrifice* often or in great quantity. — See Chald. gl. רָבַח.

זָבַח *a victim, sacrifice*; pl. זָבָחִים.

שָׁפַט, impf. תִּשְׁפֹּט, *judge*. — See Chald. gl. שָׁפַט.

שָׁפַט, מְשָׁפֵט, *a city*; pl. מְשָׁפֵטִים.

פָּחַד, תִּפְחֹד, *fear*. — See Chald. gl. פָּחַל.

פָּחַד, תִּפְחֹד, *fear, dread, reverence, an object of fear or reverence, deity*; pl. תִּפְחֹדִים.

אֲבָ, *de, but, yet*. Like *de* it never holds the first place in a phrase, gen. the second.

זָכַר, impf. תִּזְכֹּר, *remember*. II. זָכַר *be remembered; call to mind, remember*. — See Chald. gl. רָכַר.

זָכַח, *make turbid, disturb, agitate*. III. זָכַח *id.* IV. זָכַח *pass.* — Heb. זָכַח, Sam. זָכַח.

דָּם, דָּמָא, *blood*. — See Chald. gl. דָּם.

נָדַם, impf. תִּנָּדֵם, *sleep*; part. נִדְמָא *sleeping*. — See Chald. gl. נָדַם.

נָדַם, נִדְמָא, *particip. adj. sleeping*.

רָאָה, impf. תִּרְאֶה, *rise (the sun)*. — See Chald. gl. רָאָה.

רָאָה, מְרָאָה, *the east*.

רָאָה, f. מְרָאָה, *eastern; as a subst. the east*.

הוּ he, she, it (Chald. הוּ; Phoen. הוּ, inscr. Sidon.); adv. *here, there* (comp. יוּ); interj. *lo, see* (Ar. هَا, Chald. הוּ, הוּ, Sam. 𐤅𐤁).

הוּ m., הוּ f., *he, she, it*; pl. הוּ m., הוּ f., and as accus. after a verb הוּ, הוּ. Often used to express the verb *be*, in which case it is gen. written הוּ, הוּ (as הוּ הוּ *thou art*, הוּ הוּ *she is*); sometimes, however, ט is suppressed (as הוּ *who is?*), or changed into א (as הוּ *he is*). With words ending in הוּ and הוּ, הוּ and הוּ form the diphthongs *au, oi, eu, ei*, as הוּ הוּ, הוּ הוּ, *I am*, הוּ הוּ *where is he?* הוּ הוּ *he is pure*; except הוּ, which makes הוּ *this is*. — See Chald. gl. הוּ.

הוּ m., הוּ f., *he, she, it, thus, that*; pl. m. הוּ, f. הוּ. Contr. for הוּ, הוּ (Heb. הוּ, הוּ).

הוּ, impf. הוּ, הוּ, *be, happen*. When a mere auxil., ט is suppressed, as הוּ *he was killing*, הוּ *he had killed*, הוּ *he was*, הוּ *he had been*. — See Chald. gl. הוּ.

הוּ, הוּ, *a large building, temple, church, palace*; pl. הוּ. — See Chald. gl. הוּ.

הוּ, הוּ m., הוּ f., *this*; pl. הוּ.

הוּ, impf. הוּ, *turn, return; change; overturn, destroy*.

II. הוּ *be turned, changed, destroyed*. IV. הוּ *(versatus est) stay, remain, be on the point of*. V. הוּ *turn away, avert*. — See Chald. gl. הוּ.

o

o *and, but.* — See Chald. gl. 1.

1

اَصْ, اَصْلًا, *time*; pl. اَصْيَعِ *times* (vices), in which sense it is fem., as اَصْعَدُ *thrice*, اَصْتَبِعْ *a second time, again.* — Ar. زَمَنْ and زَمَانٌ, Aeth. ዘመን: Heb. זמן, pl. זמנים; Chald. זמן, זמנא, pl. זמנין; Sam. 𐤌𐤍𐤏; it has also passed into Pers. as زَمَان and رَمَانَه. Another form is اَصْلًا, اَصِيدًا, pl. اَصِيدًا.

اُطًا, impf. اُطًا, *be pure in a moral sense, chaste, innocent, just; conquer.* — See Chald. gl. זכא.

اُطًا, *pure, innocent, just; victorious.*

اُخ, impf. اُخ, *be small; be depressed, despond.* — See Chald. gl. זער.

اُخ, f. اُخ, *small, little, young*; pl. m. اُخ, f. اُخ.

—

س not used in I., *be corrupted, vitiated.* II. س corrupt, *destroy.* — See Chald. gl. חבל.

س corruption, *destruction.*

س, a companion or associate; pl. س. — See Chald. gl. חבר.

س, impf. تس, *shut up, confine, imprison.* II. س pass. — Ar. حَبَسَ; Heb. חָבַשׁ *bind, imprison.*



שׁוֹן, f. שׁוֹנָה, *one*. — See Chald. gl. חר.

שׁוֹן, impf. תִּשְׂנוּ, *be glad, rejoice*. — See Chald. gl. חרא.  
שׁוֹן, שׁוֹנוֹת, *joy*.

שׁוֹן not used in I. — III. שׁוֹן *show, announce, tell*. — See Chald. gl. חוא.

שׁוֹן, impf. תִּשְׁנוּ, *have compassion on, pity, spare*. — See Chald. gl. חום.

שׁוֹן, impf. תִּשְׁנוּ, *see, observe*. — See Chald. gl. חוא.

שׁוֹן, impf. תִּשְׁנוּ, *snatch, carry off, plunder*. — See Chald. gl. חמף.

שׁוֹן, impf. יִשָּׂא, inf. שָׂא, *live*. — See Chald. gl. חוא.

שׁוֹן, חַיָּה, *life*.

שׁוֹן, impf. תִּשְׁרַח, *be hot, warm*. — Ar. حَم warm, be warm, Heb. Chald. חם. See Aeth. gl. ሐም::

שׁוֹן *heat, passion, anger*. — Chald. חומקא *heat*, Heb. חמה.

שׁוֹן *sigh, groan*.

שׁוֹן *a sigh, groan*.

שׁוֹן. See שׁוֹן.

# י

יָהֵב, impf. תִּיָּהֵב, *be well, happy, joyful*; often impers. — III. יָהֵב *prepare, make ready*. — See Chald. gl. טוב.

יָהֵב, f. יָהֵבָה, *good*; followed by יָהֵב, *better than*; as an adv. *well, very, excessively*.

יָהֵב, יָהֵבָה, *goodness, bounty*; pl. יָהֵבָה.

יָהֵב, יָהֵבָה, *a mountain*; יָהֵבָה. — See Chald. gl. טור.



יָם the sea; pl. יָמִים. — See Chald. gl. ים.

יְמִינָא, יְמִינָא, f. *the right hand*. — See Chald. gl. ימין.

יַעַב not used except in V. יַעַב add, increase, do again. — See Chald. gl. יםר.

יָצָא, impf. יָצְאָה, imper. יֵצֵא, *shoot up, grow*. — Chald. יעא; identical with Aeth. ዐረዳ: Heb. יָצָא *go out* (comp. in partic. צִאצָּא shoots, and אֵרָא: *an embryo or foetus*).

יָעַב, impf. יָעֲבֵב, imper. יַעַב, *sit*. — See Chald. gl. ירב.

יָבֵב, impf. יָבֵב, imper. יַבֵּב, *remain over and above, be abundant, abound, make gain or profit*. — Heb. יָבַר, Chald. יתר, Sam. יבב.

יָבֵב, יָבֵב, f. יָבֵב, יָבֵב *abundant, excellent*; with יָבֵב, *more than*; as an adv. *very, much, more, besides* (Heb. יוֹתֵר). — Chald. יתיר, Sam. יבב.

כ

כֵּן *perhaps*. — Heb. Chald. כְּכָר *long ago, already, perhaps* (comp. קֵד *already, perhaps*).

כֵּן *when, after; whilst; although*. Comp. of כ, כ and the relat. כֵּן (corresp. to Heb. כֵּן, כֵּן), and hence its frequent use with participles and adj., e. g. כֵּן אֵלֵּן *saying* (lit. as *one* who says). — Chald. כְּכָר, כְּכָר, Sam. כֵּן.

כָּל, כָּל, כָּל, *the totality, the whole; all, whole*. — See Chald. gl. כל.

כָּסַב *cover, clothe, conceal*. III. כָּסַב id. IV. כָּסַב *be covered, concealed, put on clothes*. — See Chald. gl. כסא.

ܚܒ, impf. ܬܚܒ, *be painful, disagreeable, grieve*; only used impers. ܚܒܐܝܚܐ, etc. (comp. ܚܒܐܝܢܐ). — Chald. ܚܒܐ, Ar. ܚܒܐ *be unpleasant*, ܚܒܐ *be averse to, dislike*.  
ܚܒܐܝܢܐ *pain, grief*.

ܚܒܐ not used in I.—V. ܚܒܐܝܢܐ *proclaim, preach, declare*. — See Chald. gl. ܚܒܐ.

ܚܒܐܝܢܐ *a proclamation or announcement, preaching, the gospel*.

ܚܒܐ, impf. ܬܚܒܐ, *go round, surround; wrap up, protect*. Chald. ܚܒܐ. Like other radicals of a similar form (ܚܒܐ *provoke*, ܚܒܐ *disturb*, ܚܒܐ, ܚܒܐ, ܚܒܐ), ܚܒܐ is a later formation from ܚܒܐ, from the rad. ܚܒܐ.

ܚܒܐ, f. ܚܒܐ, *the belly, the inmost or deepest part*; pl. ܚܒܐ. — Ar. ܚܒܐ, ܚܒܐ *the stomach* of ruminant animals, Aeth. ܚܒܐ: Heb. ܚܒܐ, Chald. ܚܒܐ, Sam. ܚܒܐ.

ܚܒܐ, ܚܒܐ, *a throne*; pl. ܚܒܐ. — See Chald. gl. ܚܒܐ.

ܚܒܐ *strike, strive or contend*, IV. ܚܒܐ *strive with one another, fight, strive or exert one's self, endeavour*. — Ar. ܚܒܐ, Heb. ܚܒܐ, Chald. ܚܒܐ, Sam. ܚܒܐ.



ܚܒܐ *to, for, according to*, etc. Sign. of the accus. and of the dat. — See Chald. gl. ܚܒܐ.

ܚܒܐ *no, not*. — See Chald. gl. ܚܒܐ.

לָבַד labour, *be fatigued, exhausted*; perf. 3 s. f. לָבַד, 2 m. לָבַד, f. לָבַד, etc.; impf. לָבַד, imper. לָבַד, inf. לָבַד, part. לָבַד, לָבַד. — See Chald. gl. לָבַד.

לִבָּא the heart, the innermost part or midst; pl. לִבָּא. — See Chald. gl. לָב.

לָבַשׁ, impf. לָבַשׁ, put on clothes. — See Chald. gl. לָבַשׁ. לָבַשׁ at, near, to or towards. — See Chald. gl. לָבַשׁ. לָבַשׁ, night; pl. לָבַשׁ. — See Chald. gl. לָבַשׁ.

∞

מָלָא, any article of furniture, pot or vessel, implement, dress; pl. מָלָא. — See Chald. gl. מָלָא.

מָלָא something. — See Chald. gl. מָלָא.

מָלָא, impf. מָלָא, imper. מָלָא, die. — See Chald. gl. מָלָא. מָלָא death.

מָלָא, impf. מָלָא, strike, bite or sting (an insect). See Ch. gl. מָלָא. מָלָא, a storm; pl. מָלָא waves. — See Chald. gl. מָלָא.

מָלָא, impf. מָלָא, come to, happen; part. מָלָא he was able, had power. — See Chald. gl. מָלָא.

מָלָא on account of, for; מָלָא because, since. — Chald. מָלָא. Prob. comp. of מָלָא, מָלָא, the pertaining to (מָלָא in relation to, in consideration of, because of; Chald. מָלָא) and מָלָא.

מָלָא, מָלָא, water. — See Chald. gl. מָלָא.

מָלָא hence; מָלָא hence to i. e. within, in. — Chald. מָלָא. comp. of מָלָא and מָלָא here, Heb. כָּה, Chald. כָּה.

מָלָא from this time forward, any longer; now, therefore.

Comp. of  $\text{ܠܗ}$  and  $\text{ܠܗ}$  = Chald.  $\text{ܠܗ}$  *here*, whence  $\text{ܠܗܢܗ}$  *hence*; comp.  $\text{ܠܗܢܗ}$  *then, therefore*,  $\text{ܠܗܢܗ}$  *hitherto*.  
 $\text{ܠܗ}$  not used in I.—III.  $\text{ܠܗܢܗ}$  *speak*. — See Chald. gl.  $\text{ܠܗܢܗ}$ .  
 $\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ , *a word, saying; thing, matter* (comp.  $\text{ܠܗܢܗ}$ ).  
 pl.  $\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ . — Heb. Chald.  $\text{ܠܗܢܗ}$ , pl.  $\text{ܠܗܢܗ}$ ;  
 Sam.  $\text{ܠܗܢܗ}$ , pl.  $\text{ܠܗܢܗ}$ .

$\text{ܠܗܢܗ}$  f. *salt*. — Ar.  $\text{ܠܗܢܗ}$ , Heb.  $\text{ܠܗܢܗ}$ , Chald.  $\text{ܠܗܢܗ}$ ,  
 Sam.  $\text{ܠܗܢܗ}$ ; in Aeth. there occurs the denom. verb  
 $\text{ܠܗܢܗ}$ : *salt*. From this word in the sense of *the sea*,  
 is derived

$\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ , *a sailor*, pl.  $\text{ܠܗܢܗ}$ . — Ar.  $\text{ܠܗܢܗ}$ , Heb.  
 Chald.  $\text{ܠܗܢܗ}$ .

$\text{ܠܗܢܗ}$ , impf.  $\text{ܠܗܢܗ}$ , *counsel, advise; be king, reign*. —  
 See Chald. gl.  $\text{ܠܗܢܗ}$ .

$\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$  *a king*; pl.  $\text{ܠܗܢܗ}$ .

$\text{ܠܗܢܗ}$  *who? who*; also a particle = Gr.  $\mu\epsilon\nu$ . — See Ch. gl.  $\text{ܠܗܢܗ}$ .  
 $\text{ܠܗܢܗ}$  (for  $\text{ܠܗܢܗ}$ ) *who is?* also used for  $\text{ܠܗܢܗ}$  *what is?*  
 Chap. I. 8.

$\text{ܠܗܢܗ}$  *from, of, out of, etc.* — See Chald. gl.  $\text{ܠܗܢܗ}$ .

$\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ , *what? what*; adv. *why?* ( $\text{ܠܗܢܗ}$ ) From  $\text{ܠܗܢܗ}$ ,  
 $\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ , *what?* and  $\text{ܠܗܢܗ}$ .  
 $\text{ܠܗܢܗ}$  (for  $\text{ܠܗܢܗ}$ ) *what is?*

$\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ , *the intestines, the belly*. — See Chald. gl.  $\text{ܠܗܢܗ}$ .

$\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ , *a possessor, owner, master*; pl.  $\text{ܠܗܢܗ}$ . As a title of  
 respect,  $\text{ܠܗܢܗ}$  =  $\text{ܠܗܢܗ}$ ,  $\chi\upsilon\pi\iota\epsilon$ , *my lord, sir, Lord!*  $\text{ܠܗܢܗ}$  *our*  
*Lord* (Christ),  $\text{ܠܗܢܗ}$   $\text{ܠܗܢܗ}$  *Mar Ephraem*,  $\text{ܠܗܢܗ}$   $\text{ܠܗܢܗ}$  *Mar Jacob*, etc. A cognate form is

$\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ ; pl.  $\text{ܠܗܢܗ}$ ,  $\text{ܠܗܢܗ}$ . Def.  $\text{ܠܗܢܗ}$ ,  $\delta \chi\upsilon\pi\iota\omicron\varsigma$ ,

*the Lord.* — Ar. *إِمرؤ, مَرؤ, مَرؤ*, *a man*; Chald. *ܡܪ*,  
*ܡܪܝ, ܡܪܐ*; Sam. *מרי, מרא*.  
*ܡܪܬܐܝܘܨ, Mattheu, Matthem.*

ن

*ܢܒܐ* *a prophet.* — See Chald. gl. *ܢܒܐ*.

*ܢܒܝܬܐ* *prophecy, a prophecy.*

*ܢܝܐ* *be extended, long.* — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ* *long, protracted, slow, gentle*; *ܢܝܐ, ܢܝܐ = ܐܪܚ*  
*ܐܝܡܐ* *slow to anger.*

*ܢܝܐ*, impf. *ܢܝܐ, ܢܝܐ, ܢܝܐ*, *vow.* — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ* *a vow*; pl. *ܢܝܐ*.

*ܢܝܐ* *a river*; pl. *ܢܝܐ* — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ* *be quiet, tranquil.* II. *ܢܝܐܝܐ* *rest, repose, cease or*  
*desist.* — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ* *a fish*; pl. *ܢܝܐ*. — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ*, impf. *ܢܝܐ, ܢܝܐ*, *descend.* — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ*, impf. *ܢܝܐ, ܢܝܐ, ܢܝܐ*, *watch, protect, preserve, worship*

(comp. *ܢܝܐ*). — Ar. *نَظَرَ* *see, observe, inspect, نظر*  
*watch, نَصَرَ* *help, defend*; Aeth. *𐌆𐌸𐌹*: *see, observe*;

Heb. *נָצַר, נָצַר*, Chald. *ܢܝܐ*, Sam. *נָצַר*.

*ܢܝܐ*, impf. *ܢܝܐ, ܢܝܐ*, imper. *ܢܝܐ*, *take.* — See Chald. gl. *ܢܝܐ*.

*ܢܝܐ*, impf. *ܢܝܐ, ܢܝܐ*, imper. *ܢܝܐ*, *go out.* — See Chald.  
gl. *ܢܝܐ*.

*ܢܝܐ*, f. *ܢܝܐ*, *the breath, soul or spirit, life*; pl. *ܢܝܐ*. —

Sée Chald. gl. *ܢܝܐ*.

ה

הָפַח, impf. הִפְּחָה, *grow, increase, be great or numerous*. — See Chald. gl. סגא.

הָפַח, f. הִפְּחָה, *much, numerous, great*; pl. הִפְּחָה, f. הִפְּחָה.

הָפַח, constr. הִפְּחָה, *a great quantity, abundance*; with suff. הִפְּחָה, הִפְּחָה, etc. — Chald. סוגא, סוגא; Sam. סוגא, סוגא; also סוגא *a myriad*.

הָפַח, impf. הִפְּחָה, *close, shut*. — A1. סָכַר *dam a stream*, Heb. סָכַר in Nif'al, Chald. סכר. Cognate rad. סָכַר, סָכַר; Aeth. ሰጠጠ: *catch in a net or snare*.  
הָפַח *a bolt or bar*, pl. הִפְּחָה. — Chald. סוכרא.

הָפַח, impf. הִפְּחָה, imper. הִפְּחָה, inf. הִפְּחָה, *go up, ascend*. V. הִפְּחָה *make ascend, bring out*. — See Chald. gl. סלך.  
הָפַח, (Castell. הִפְּחָה) *time of ascending, rising*; pl. הִפְּחָה.

הָפַח f. *the left hand*. — See Chald. gl. סמאל.

הָפַח *coarse cloth, sackcloth*; pl. הִפְּחָה. — See Chald. gl. סק.

הָפַח not used in I.—III. הִפְּחָה *empty, render vain and useless*. — Chald. סרק.

הָפַח, f. הִפְּחָה, *empty, vain, useless*; pl. הִפְּחָה.  
הָפַח, f. הִפְּחָה. — Chald. סריק.

ו

הָפַח, impf. הִפְּחָה, *do, make*. — See Chald. gl. עבר.

הָפַח, חִפְּחָה, *work, deed or act, business*. — Heb. חִפְּחָה.



חָצַב, impf. תִּחַבֵּן, *pass by or over*. — See Chald. gl. עבר.

חֲצִבָּא, עֲבָרִי, חֲצִבָּא: עֲבָרָא, *Hebrew*.

חַמְּדָא *as far as, until*. Comp. of חָמַד, עַד, *as far as, till*, and חָמַד, חָמַד.

חָמַד *be narrow, in grief or distress* — See Chald. gl. עק.

חָמַד, חָמַד, חָמַד, *distress, anguish*.

חַמְּדָא, f. *the eye, a fountain*; pl. חֲמַדָּא *eyes, fountains*.

— Ar. عَيْنٌ, Aeth. ሀይ: Heb. עֵין, Chald.

עֵינָא, Sam. עֵינָא.

חָלַ, impf. תִּחַלֵּן, inf. חָלַ, part. חָלַ, f. חָלָא, *go in, enter*.

— See Chald. gl. עלל.

חָלַ *above, upon, on, over, in addition to; against, etc.* —

See Chald. gl. על.

חָלַ prop. a subst. signif. *the upper part*; hence as an adv.

חָלַ upwards, חָלַ above.

חָלַ, חָלַ, *any long indef. period of time, eternity, the universe or world*. — See Chald. gl. עלם.

חָלַ *with, along with*. — See Chald. gl. עם.

חָלַ, חָלַ, *a people or nation, people, a multitude*, חָלַ,

חָלַ. — See Chald. gl. עם.

חָלַ *a depth, abyss*; pl. חָלַ — See Chald. gl. עמק.

חָלַ or חָלַ f. *sheep, goats*. — See Chald. gl. עאן.

חָלַ f., חָלַ m., *ten*. Hence חָלַ m., חָלַ f., *twelve* (see חָלַ). — See Chald. gl. עמר.

חָלַ, impf. תִּחַלֵּן, *flee*. — See Chald. gl. ערק.

פ

פָּלַח *throw up, vomit*; Chald. פִּלַּח. A more usual signif. of this verb is *escape*, in which sense it occurs in the other dialects; Ar. أَفَلَّتْ, تَفَلَّتْ, Heb. פָּלַח, Sam. 𐤯𐤊𐤂. פָּנָה, impf. תַּעֲנֵה, *turn, return*. II. 𐤯𐤊𐤂 id. — Heb. פָּנָה, Chald. פִּנָּה, פָּנִי, Sam. 𐤯𐤊𐤂.

פָּסַק, impf. תַּעֲשֶׂה, *cut, decree or appoint*. — Ar. فَسَقَ of fruit that *spl*t their outer covering when ripe, e. g. the date; Chald. פִּסַּק, Sam. 𐤯𐤊𐤂.

פָּצַל, *a part or portion, a lot*; pl. פָּצִל — Ar. فَصَّ *a piece*, Chald. פִּצָּא, פִּצָּא. Another form is פָּצַל, pl. פָּצִל, Chald. פִּסַּם; Aeth. ተፈሰሰ: *cast lots*.

פָּצַח not used in I., *separate, open*, Ar. فَصَّח, Heb. פָּצַח, Chald. פִּצָּא. III. פָּצַח *deliver, save*; Ar. فَصَّح, Heb. פָּצַח, Chald. פִּצָּא, פָּצִי, פָּצִי, Sam. 𐤯𐤊𐤂.

פָּקַד, impf. תַּעֲמֵד, *order, command, decree*. — Heb. פָּקַד, Chald. פִּקַּד, Sam. 𐤯𐤊𐤂.

פָּדַח, *an order, command, decree*. — Chald. פִּדָּח, Sam. 𐤯𐤊𐤂 = Syr. ܦܕܚܐ.

פָּדַח *suitable, fitting, useful*; gen. used in the sense of *it is good, fitting*.

פָּדַח, impf. תַּעֲמֵד, *compensate or make up for, pay a debt, fulfil a vow, requite*. — Chald. פִּדָּח.

פָּדַח, *fulfilment of a vow, retribution, requital, revenge*. — Chald. פִּדָּח *an avenger*, פִּדָּח, Sam. 𐤯𐤊𐤂, *revenge*.

פָּדַח, *a word, message, decree; matter, thing*; pl. פָּדַח. — See Chald. gl. פִּדָּח.

3

צָוָה, impf. תִּצְוֶה, *wish, desire*. — Ar. صَبَا impf. يَصْبُو *love*, Chald. צָוִי, צָוִי, Sam. צָוִי.

צָוָה, impf. תִּצְוֶה, *fast*. — See Chald. gl. צוּם.  
צָוָה a *fast*.

צָוָה be *bright, shine, be hot*. — Ar. صَمَّ the *sun, sun-*  
*shine, ضَمَّ, وَضَمَّ be clear, evident*; Heb. צָה be  
*white, צָה clear, bright, warm*; Chald. צָה צָה *polish*. —  
See Aeth. gl. ፱፻፪::

צָוָה, impf. תִּצְוֶה, *bend*. III. צָוָה *pray*. — See Chald. gl. צָוָה.  
צָוָה a *prayer*; pl. צָוָה.

4

צָוָה impf. תִּצְוֶה, *be before, precede, anticipate or be be-*  
*forehand with, in old Engl. prevent*. III. צָוָה *make*  
*precede, do beforehand, anticipate*. מִצְוָה מִצְוָה מִצְוָה  
*since ye are aware beforehand, מִצְוָה יָבִי אֲמַר*  
*my brother told me beforehand*; מִצְוָה מִצְוָה מִצְוָה  
*all the astronomers foretold*; מִצְוָה מִצְוָה  
*he outran Simeon*. — Ar. قَدَّمَ *precede, قَدَّمَ*  
*approach, arrive, قَدَّمَ be ancient*; Aeth. ፱፻፪: Heb.  
קָדַם, Chald. קָדַם, Sam. קָדַם.

צָוָה, מִצְוָה the *front*; as an adv. *before, in presence*  
*of*. — See Chald. gl. קָדַם.

צָוָה, f. מִצְוָה, *first*. — Chald. קָדַם, Sam.  
קָדַם, Aeth. ፱፻፪::

מִפּ not used in I., *be clean or pure, holy*. III. מְפֹק *purify, consecrate*. — See Chald. gl. קדש.

מְפֹק, f. מְפֹקָה, מְפֹקִים, *holy, sacred*. — Ar. *مقدس* or *أَلْقُدُّوسُ* *God*, Aeth. ቈዱስ: Chald. קְדִישׁ, Sam. 𐤒𐤍𐤔𐤕; Heb. Phoen. קדש (inscr. Sidon.).

מֶלֶךְ, *the voice, sound*; pl. מְלָכִים. — Ar. قَوْلٌ, *a word, saying*: Aeth. ቈል: Heb. Phoen. קל (inscr. Melit. I), Chald. קל, Sam. 𐤒𐤏, 𐤒𐤏𐤔.

מָעַם, impf. מַעֲמֵם, imper. מַעֲמֵם, *rise, stand*. — See Chald. gl. קום.

מָחַץ, impf. מַחְצֵם, *cut, break*. — Ar. قَطَمَ *cut, bite*, Chald. קַטַּם. מַחְצֵם, *ashes*. — See Chald. gl. קטם.

מָלֵךְ *be light, swift, small*. V. מְלִיץ *lighten*. — See Chald. gl. קלל.

מַעְלָה i. e. מַעְלָה, κεφαλαιον, *a chapter or section*; pl. מַעְלָה. מַעְלָה, impf. מַעְלֵה, *call, cry, proclaim, call on, invoke; name, read*. — Ar. فَرَّأَ, Heb. קָרָא, Chald. קָרָא, Sam. 𐤒𐤏𐤔.

מָרָא *a gourd*. — Ar. قَرَعَةٌ, Chald. קָרָא, קָרִי.

מָרָב, impf. מַרְבֵּם, *be near, approach*. — See Chald. gl. קרב.

,

רַב, not used in I., *be large, great, numerous*. — See Chald. gl. רבב.

רַב, f. רַבָּה, *large, great, numerous*; as a subst. *the headman, chief, magistrate, etc.*

רַבִּים not used in the sing.; pl. רַבִּים *chief men, nobles*.

רַבִּים, *ten thousand, a myriad*; pl. רַבִּים

רָבָה, impf. רַבֵּה, *increase, grow*. III. רָבָה *make grow, rear, educate*. — See Chald. gl. רבא.

רָבָה f., רַבָּה m., *four*; pl. רַבְעִים *forty*. — See Ch. gl. ארבע.

רָבָה, f. רַבְעִים, *fourth*. — Chald. רבִּיעָה, Sam. 𐤒𐤏𐤔𐤕, 𐤒𐤏𐤔𐤕,

רָגַז, impf. רָגַזְנָה, *be angry*. — See Chald. gl. רָגַז.

רָגַזְנָה *anger*.

רָגַל, impf. רָגַלְנָה, prop. *tread*, hence *go, set out, flow; bestow pains or labour upon, study* (comp. רָגַל), *educate; chastize*. — Ar. رَجَى *tread, stamp, crush, go, perish*; Heb. רָגַל *tread, go, rule*; Chald. רָגַל *flow, spread out, plough, row, chastize, rule*; Sam. רָגַל.

רָגַלְנָה *a journey* Also רָגַלְנָה

רָחַב, *be wide, spacious, have ample room; be refreshed, relieved*. V. רָחַבְנָה *widen, expand, refresh, relieve*. —

Ar. رَوَّحَ *be wide, spacious*, Heb. רָחַב, Chald. רָחַב, Sam. רָחַב, רָחַב. Prob. רָחַב, רָחַב, stands for רָחַב, רָחַב, transposed from רָחַב, רָחַב (comp. רָחַב, רָחַב, with רָחַב; and רָחַב, רָחַב, with רָחַב). Comp רָחַב, רָחַב, opp. to רָחַב, רָחַב, etc

רָחַב, impf. רָחַבְנָה, *breathe, smell or give scent*; from the drawing of a full breath are derived the signif. of 'being relieved' or 'at ease', whence III. רָחַב *soothe*

or *appease*, and of 'rejoicing'. — Ar. رَاحَ, impf. رَاحَ, *blow* (the wind); رَاحَ, impf. رَاحَ or رَاحَ, *smell any-thing*, Heb. רָחַב, Chald. רָחַב, Syr. رָחַב, Sam. רָחַב;

רָחַב, impf. רָחַב, *rejoice*.

רָחַב, m. f. *breath, the soul or spirit, the mind: m. the Holy Spirit*. — See Chald. gl. רָחַב.

רָחַב, impf. רָחַבְנָה, *love*. III. רָחַב *love, have pity upon* — See Chald. gl. רָחַב.

רָחַבְנָה *compassionate, merciful*.

רָחַבְנָה *compassion, mercy*.

נִסַּע not used in I., *be soft, gentle*. III. נָסַע *brood over as a bird*. — Ar. نَحَفَ, رَحَفَ, *be soft*: Heb. רָחַף.

مَرْسُوعًا *compassionate, merciful*.

נָסַע *be distant, retire, depart*. IV. נִסְעָה *be removed, retire*. See Chald. gl. רחק.

יָמַע, יָמַע, *the head*; pl. יָמַע. — See Chald. gl. ראש.

נָסַע, *throw, cast*; used in I. only in the particip. נִסְעָה and נִסְעָה (sometimes נִסְעָה) V. נִסְעָה id. — See Chald. gl. رماء.

נָסַע, impf. תִּסְעֶה, *tend or feed a flock*; intrans. *feed, graze*. — See Chald. gl. רעה.

נ

נָסַע, impf. תִּסְעֶה, *ask, demand, entreat*. — See Chald. gl. שאל.

נָסַע, a word borrowed from the Heb. שָׁאַל, which has also passed into the other dialects under the forms נָסַע: שִׁינִל, נָסַע, and even into old Pers. as شَوْل shol and شولمن sholman.

נָסַע, impf. תִּסְעֶה, *let go, dismiss, pardon; permit; let alone, forsake, abandon, leave behind* (comp. נָסַע). — Chald. נָסַע, Sam. נָסַע. Hence the exclamation of Jesus on the cross: Ελωι, ελωι, λαμα σαβαχθاني; אלהי אלהי למא שבקחני.

נָסַע, impf. תִּסְעֶה, *throw, cast*; Chald. נָסַע. A secondary formation, somewhat after the manner of Shaf'el, from the rad. נָסַע *throw* (comp. נָסַע, שָׁחַם, *be black*, from נָסַע, *be hot*; שָׁחַר *be black*, from נָסַע *be dry* or *parched*; שָׁקַל, נָסַע, *lift up, carry*, perhaps connected with נָסַע id.).

حُب burn. — Ar. شَهَبَ *burn, scorch*, of heat and cold;

شَبَّ *kindle, burn*; Heb. שָׂרַב *flame*.

حُمَا *heat, drought*.

حَصَب, always with | pref., اِحْصَ find, be able; impf. تَحْصَب,  
inf. قَحْصُتْهُ, part. قَحْصَب

حَلَا, impf. تَحَلَا, cease, be quiet or tranquil. — Ar.

سَلَا, impf. يَسْلُو; Heb. שָׁלוּ, שָׁלָה, Chald. שְׁלִי, שְׁלִי.

حَكَم, impf. تَحْكَم, be entire, safe or well, complete or  
finished. III. حَكَم, make entire, finish, fulfil a vow. —

See Chald. gl. שְׁלָם.

حَمَنَّا, the sky, the heavens, heaven. — See Chald.  
gl. שְׁמִיָּא.

حَفَّ, impf. تَحْفَ, hear, obey. — Ar. سَمِعَ, Aeth. ሰማ:

Heb. Phoen. שָׁמַע, שָׁמַע (inscr. Melit. I.), Chald. שָׁמַע,  
Sam. ܫܡܥ, ܫܡܥ.

حَمَم, m. f. the sun. — See Chald. gl. שֶׁמֶשׁ.

حَفَّ, impf. تَحْفَ, be beautiful, please. — See Chald. gl. צִפּוֹר.

حَمَر, the morning.

حَفَّ, impf. تَحْفَ, lift up, carry, take away. — Chald.  
שָׁקַל, Sam. ܫܡܥ.

حَم be firm. — Aeth. ሰረፈ: found.

حَمْدِي, a shoot or sprout, tendril.

حَمَا, impf. تَحَمَا, loosen or untie. III. حَمَّ began. — See  
Chald. gl. שְׁרָא.

حَمَف (for حَمَد), impf. تَحَمَد, drunk — See Chald. gl. שְׁחָא.

חָבַר, impf. חֹבֵר, *break*. II. חִבְּרָה pass. — See Chald. gl. חֲבָר.   
 חֲחֹמָה *the ocean*. — See Chald. gl. חֲחֹמָה.

כִּלְאָה, כִּלְאָה, *a crown*. — Ar. كَلَّأَ, whence the denom. verb   
 كَلَّأَ *crown*; Chald. חֲלָא; from the Pers. کَلَّأَ.

חָבַר, impf. חֹבֵר, *return, repent*. — See Chald. gl. חֲבָר.

חֹרֶם *an ox*; pl. חֹרִים. — See Chald. gl. חֲחֹר.

חֲחֹמָה *below, beneath, under*; with. suff. חֲחֹמָה, חֲחֹמָה, etc.

— See Chald. gl. חֲחֹמָה.

חֲחֹמָה, def. חֲחֹמָה, *a worm, caterpillar*. — See Chald.   
 gl. חֲחֹמָה.

חֲחֹמָה f., חֲחֹמָה m., *three*. — See Chald. gl. חֲחֹמָה.

חֲחֹמָה *thurd*. Chald. חֲחֹמָה, Sam. חֲחֹמָה.

חֲחֹמָה *there*. — See Chald. gl. חֲחֹמָה.

חֲחֹמָה, חֲחֹמָה, f. חֲחֹמָה, חֲחֹמָה, *two*. Hence חֲחֹמָה, f.   
 חֲחֹמָה, *twelve*. — See Chald. gl. חֲחֹמָה.

חֲחֹמָה, f. חֲחֹמָה, *second*.





## ÆTHIOPIIC VERSION.

ዘዋናነት፡ ነቢይ፡

ዋናነት፡ ፩፡

ወኅደ፡ ቃለ፡ እገዚአብሔር፡ ነቢይ፡ ዋናነት፡ ወልደ፡ አጭ፡ 1  
ወይሴ፡ ተኝሞ፡ ወሐር፡<sup>a)</sup> ነፃ፡ ሀገር፡ ዓቢይ፡<sup>b)</sup> ወስብክ፡ 2  
ሎ፡ እስሎ፡ ዓርገ፡<sup>c)</sup> እከዋ፡ ነቢይ፡ ወሐር፡ ዋናነት፡ ወተኝ፡ 3  
ብሔር፡ ተርሔ፡ እገዚአብሔር፡ እገዚአብሔር፡ ወወረደ፡ ሀገር፡ አዋ፡  
ወረከበ፡ ሐወር፡ ዘይነ፡ ብሔር፡<sup>d)</sup> ተርሔ፡ ወተኝ፡  
ሐወር፡<sup>e)</sup> ወዓርገ፡ ወስብክ፡ ይነ፡ ዋናነት፡ ተርሔ፡<sup>f)</sup>  
እገዚአብሔር፡ እገዚአብሔር፡ ወሐዋ፡ እገዚአብሔር፡ ነቢይ፡ 4  
ወስብክ፡ ባሕር፡ ወዓብ፡<sup>g)</sup> ዓብበለ፡ ባሕር፡ ወተኝ፡  
ሐወር፡ ከወ፡ ይሰበር፡ ወረደ፡ ነፃነት፡ ወሐዋ፡ 5  
ከሎ፡ ነቢይ፡ አጭ፡ ወሐዋ፡ ወሐዋ፡ ወሐዋ፡ ወስብክ፡  
ባሕር፡ ነፃነት፡ ከወ፡ ይሰበር፡<sup>h)</sup> ሐወር፡ ወወረደ፡ ዋናነት፡  
ወስብክ፡ ከርህ፡ ሐወር፡ ወሐዋ፡ ወሐዋ፡ ወወረደ፡ ነቢይ፡ 6  
ዘሐዋ፡<sup>i)</sup> ወይሴ፡ ዋናነት፡<sup>j)</sup> ይነ፡ ወሐዋ፡ ወሐዋ፡  
አጭ፡ ከወ፡ ይሰበር፡ እገዚአብሔር፡ ወሐዋ፡

<sup>a)</sup> P ወሐር፡ <sup>b)</sup> P ነፃ፡ ሀገር፡ ሀገር፡ <sup>c)</sup> P. adds ነፃ፡

<sup>d)</sup> Var ሐወር፡ <sup>e)</sup> Wanting in one Ms and P.

<sup>f)</sup> Var ወዓርገ፡ ይነ፡ ወተኝ፡ እገዚአብሔር፡ <sup>g)</sup> P. ወሐዋ፡

<sup>h)</sup> P. ይሰበር፡ <sup>i)</sup> Var. ዘይነ፡ <sup>j)</sup> Var. ዋናነት፡

<sup>k)</sup> Var ወሐዋ፡ ከወ፡ አጭ፡

- 7 ወተባህሉ፡ በበይፍቲሆሙ፡ ንሁ፡ ንትዓፀው፡ ወፍኢኖር፡ በበይ፡  
 ሥፉ፡ ረከበተ፤ ዛቲ፡ እኪት፡ ወተዓፀው፡ ወወረደ፡ ህፅ፡<sup>1)</sup>
- 8 ላህለ፡ ዮናስ፡ ወይቤልወ፡ ንገረ፤ በበይ፡ ኖንት፡<sup>ጠ)</sup> ረከበተ፤  
 ዛቲ፡ እኪት፡ ወኖንት፡<sup>ጡ)</sup> ተገባርከ፡ ወኢኖአይቱ፡ ሙጸኢከ፡  
 ወአይቱ፡ ተሐወር፡ ወአይቱ፡ ብሔርከ፡ ወኖንት፡ ሕዝብከ፡
- 9 ወይቤሉሙ፡ ዮናስ፡ ህብረዊ፡ አ፤<sup>ዐ)</sup> ወኢኖላኪዋ፡ እገዚአብሔር፡  
 10 አሙላከ፡ ሰጣይ፡<sup>ፑ)</sup> ዘገብረ፡ ባሕረ፡ ወዋብሰ፡ ወረርሁ፡  
 እሙንቱ፡ እደው፡ ዓቢዋ፡ ፋርህተ፡ ወይቤልወ፡ ኖንተ፡ ገበርከ፡  
 ወአእመርወ፡ እሙንቱ፡ ህደው፡<sup>ባ)</sup> ከሙ፡ እኖገጸ፡ እገዚአብሔር፡
- 11 ተፈጥሶ፡ እስሙ፡ ነገርሙ፡ ወይቤልወ፡ ኖንተ፡ እንከ፡ ንረሲከ፡  
 ወይፋዩገ፤<sup>ፋ)</sup> ባሕር፡<sup>ፈ)</sup> እስሙ፡ ይትሀወክ፡ ባሕር፡ ወይትፈሃእ፡
- 12 ግዕበል፡ ዓቢይ፡ ወይቤሉሙ፡ ዮናስ፡ ንሠሐ፤ ወወርው፤<sup>ኀ)</sup>  
 ወስተ፡ ባሕር፡ ወዋፋዩገክሙ፡ ባሕር፡<sup>ሀ)</sup> አ፤ አኦኖር፡<sup>ሃ)</sup>  
 ከሙ፡ በእንቲአዋ፡ ሙጸኢክሙ፡ ዘንቱ፡ ግዕበል፡ ዓቢይ፡
- 13 ወረቆደ፡<sup>ወ)</sup> ከሙ፡<sup>ኀ)</sup> ይትሀወከ፡ ሙንገለ፡ ኖዶር፡ እሙንቱ፡  
 ህደው፡ እስሙ፡ ትትሀወክ፡<sup>ሃ)</sup> ባሕር፡ ወይትፈሃእ፡ ላህልሆሙ፡
- 14 ግዕበል፡<sup>ጊ)</sup> ወአወዋው፡ ከሉሉሙ፡ ንቡረ፡ ንበ፡ እገዚአብሔር፡  
 ወይቤሉ፡ ሓሰ፡ ለከ፡ እገዚአ፡ ኢቲጥፋአ፤ በበይ፡ ፋፋሉ፡  
 ለዘንቱ፡ ብሕሲ፡ ወኢትረሲ፡ ላህል፤ ደሙ፡ ጸዶቅ፡ እስሙ፡
- 15 አንተ፡ እገዚአ፡ ዘከሙ፡ ረቆዶከ፡ ገበርከ፡<sup>ፈ)</sup> ወፈሠከወ፡  
 ለዮናስ፡ ወወረወወ፡ ወስተ፡ ባሕር፡ ወኦርሙት፡<sup>ፊ)</sup> ባሕር፡

1) Mss. ህፅ፡                      ጠ) P ሥፉ፡                      ጡ) P ኖንት፡

ፑ) Var and P ገብረ፡ እገዚአብሔር፡ አ፤

ፑ) One ms. adds ወኖዶር፡

ፋ) Var እደው፡ ፋርህተ፡ ዓቢዋ፡ እስሙ፡ አእመርወ፡ ከሙ፡

ፋ) Var ይፋዩገ፤                      ፈ) Var ግዕበል፡                      ፈ) P ወወርው፤

ሀ) Var. ግዕበል፡                      ሀ) P. አእመርከ፡                      ወ) ወተባህሉ፡

ጊ) Wanting in one Ms. and P.

ሃ) Var ይትሐወክ፡

ጊ) P. ወትትፈሃእ፡ ግ፡ ላ፡

ፊ) Var ገበር፡

ፊ) Var. ወኦርሙ፡

ወፈርሀው፡ ለእገዚአብሔር፡ እጮንቱ፡ ሰዶው፡ ዓቢዮ፡ ፋርሃተ፡ 16  
ወሃሁ፡ ለእገዚአብሔር፡ ማሃዋሰተ፡ ወበፅኡ፡ ብፅአተ፡ :: ::

ዮ፡ ጀ፡

ወአዘዘ፡ እገዚአብሔር፡ ሀንበረ፡ ዓቢዮ፡ ሞሐ፡<sup>c)</sup> ለዮኖስ፡ 1  
ወኔበረ፡ ዮኖስ፡ ወስተ፡ ነርሠ፡ አንበረ፡<sup>d)</sup> ሠሉስ፡ ማዓልተ፡<sup>e)</sup>  
ወሠሉስ፡ ሌሊተ፡<sup>f)</sup> :: ወጸለዮ፡ ዮኖስ፡ ወስተ፡<sup>g)</sup> ነርሠ፡ 2  
አንበረ፡ ንበ፡ እገዚአብሔር፡ አዋላኩ፡ ወይቤ፡ :: አውዋውኩ፡ 3  
በዋንደቤዮ፡ ንበ፡ እገዚአብሔር፡ አዋላኩዮ፡ ወሰዋዓ፡  
በወስተ፡<sup>h)</sup> ነርሠ፡ ቀላይ፡ ጽራኝዮ፡<sup>i)</sup> ወሰዋዓ፡ ቀለዮ፡ ::  
ወወረወ፡ ወስተ፡ ለበ፡<sup>j)</sup> ባሕር፡ ወሀንቱ፡ አፋላ፡ ወሞጽአ፡ 4  
ላሳለዮ፡ ነዩሉ፡ ግዕበልኩ፡ ወዋገደኩ፡<sup>k)</sup> :: ወአንስ፡ እቤ፡ 5  
ገደፋካ፡ እንጋ፡ እዋቅድዎ፡ አሳይንቲኩ፡<sup>l)</sup> እደገዳ፡ እንጋ፡  
ርአዮ፡ ቤተ፡ ማቅደስኩ፡ :: ወሕዘ፡<sup>m)</sup> ግይ፡ እስኩ፡ ነፋስዮ፡ 6  
ወሀንቱ፡ ቀላይ፡ በታሕቱ፡ ወተሰ፡ ርዕዮ፡ ርአስዮ፡ ወስተ፡  
ንቅሀታተ፡ አደባር፡<sup>n)</sup> :: ወወረደኩ፡ ወስተ፡ ሞድር፡ እንተ፡ 7  
ሰዶው፡ ማኖስንቲሃ፡ እዋፋ፡ ሃለዎ፡ ወሀርገት፡<sup>o)</sup>  
እዋደዮ፡ እዋን፡ ማስና፡ ሕይወትዮ፡ :: [In the Oxford Ms.  
verses 5, 6, and 7, are as follows. ወእቤ፡ ተሕጉልኩ፡  
እንጋ፡ እዋቅድዎ፡ አሳይንቲኩ፡ ሀሉኩ፡ ነርአይ፡ ጽርሕ፡  
ማቅደስኩ፡ ለኃዘዘ፡ ግይ፡ እስኩ፡ ርአስዮ፡ ቀላይ፡ ናሁ፡  
ርአስዮ፡ ተሠ፡ ወስተ፡ ንቅሀታተ፡ አደባር፡ :: ወወረደኩ፡  
ወስተ፡ ሞድር፡ ነብ፡ ማሕቅ፡ ታሕተ፡ ትሀርገ፡ ሕይወትዮ፡

<sup>c)</sup> Var ወአዘዘ፡ እ፡ ለዓቢዮ፡ አንበረ፡ ሞሐ፡

<sup>d)</sup> P ሀንበር፡ and above ሀንበረ፡

<sup>e)</sup> Var ሰለተ፡

<sup>f)</sup> Var. ለዋለዮ፡

<sup>g)</sup> P. በወስተ፡

<sup>h)</sup> Var ወስተ፡

<sup>i)</sup> Var ነርሠ፡ ሲኦል፡ ቀለ፡ ጽራሕዮ፡

<sup>j)</sup> P adds ቀለዮ፡

<sup>k)</sup> One Ms adds እንተ፡ ላሳለዮ፡ ኃለ፡

<sup>l)</sup> Var ገደኩ፡

<sup>m)</sup> Var ወኃዘዘ፡ *sic*.

<sup>n)</sup> Var ደባር፡

<sup>o)</sup> One Ms. ትሀርገ፡ and omits the next 3 words

- 8 ዘኔንበለ፡ ሙስ፡ ገቢክ፡ እገዚኦ፡ አዋላቢያ።] ሰበ፡ ኋልቆት፡  
 ነፋስ፡ ተዘከርካው፡ ለእገዚኦብ፡ ትብጻሕ፡ ጸሎት፡  
 9 ቅድሚክ፡ ጽርሕ፡ ማቅደስክ። እለሰ፡ ሃቀቡ፡ ነንተ፡ ወሐሰተ፡  
 10 ገደ፡ ሠህሎ። ወአንሰ፡<sup>፡፡</sup>) ሞስለ፡ ቃለ፡ ስብሐት፡  
 ወተጋንዮ፡<sup>፡፡</sup>) እሠው፡ ለክ፡ ሙደ፡ ጸላይኹ፡ በሕይወት፡  
 11 አዋሠ፡ ለእገዚኦብ። ወአዘዞ፡ እገዚኦብ፡ ለውኃ፡<sup>፡፡</sup>)  
 አንበ፡ ያውጽኦ፡ ለፖናስ፡ ውስተ፡ ሞድ፡<sup>፡፡</sup>) ወአውጽኦ፡  
 ውስተ፡ ሞድ። [In the edition of Petraeus these four  
 verses are as follows. ወተዘከርካው፡ ለእገዚኦብ፡  
 ሰበ፡ ኋልቆት፡ ነፋስ፡ እዋላ፡ ትብጻሕ፡ ጸሎት፡  
 ገቢክ፡ ጽ። ወእለሰ፡ ሃቀቡ፡ ክ፡ ወ፡ ገ፡ ሠ።  
 ወአንሰ፡ በቃለ፡ ጸሎት፡ እገ፡ ለክ፡ ወአሠው፡ ለክ።  
 ነዱ፡ ዘበዓኡ፡ እገደዮክ፡ በሕይወት። ወተአዘዘ፡  
 ለእገዚኦብ፡ ውኃ፡ ሀንበ፡ ወአውጽኦ፡ ለፖናስ፡ ው፡ ሞ።]

፡ ፫፡

- 1 ወኮ፡ ቃለ፡ እገዚኦብ፡ ዳግ፡ ገበ፡ ፖናስ፡ ወይቤ።  
 2 ተኝሠኦ፡ ወሐር፡<sup>፡፡</sup>) ነፃ፡ ሀገር፡ ሃባይ፡<sup>፡፡</sup>) ወስብክ፡ ሎ።  
 3 በክ፡ ቀደ፡<sup>፡፡</sup>) ስብከተ፡<sup>፡፡</sup>) ዘኔቤላክ፡ አ፡ ወተኝሠኦ፡  
 ፖናስ፡ ወሐር፡ ነፃ፡ በክ፡ ይቤ፡ እገዚኦብ፡ ወነፃ፡  
 ሃባይ፡<sup>፡፡</sup>) ሀገር፡ ይኦ፡<sup>፡፡</sup>) ለእገዚኦብ፡ ወሞዋዮ፡ ቅጽ፡  
 እዋኦ፡ ለኦ፡ ሙደ፡ ሞሐዋ፡ ሠሎ፡ ሞዋ፡  
 በእገር፡<sup>፡፡</sup>) ወአልፋ፡ ይባኦ፡ ሀገር፡ ሰበክ፡<sup>፡፡</sup>) እዋሐዋ፡

<sup>፡፡</sup>) Var አንሰ፡ <sup>፡፡</sup>) Var በተጋንዮ፡ <sup>፡፡</sup>) One Ms omits ውኃ፡

<sup>፡፡</sup>) One Ms. omits these 3 words and adds ለፖናስ፡ after ወአውጽኦ፡

<sup>፡፡</sup>) P. ወሐር፡ <sup>፡፡</sup>) P ነፃ፡ ሀገር፡ ሃባይ፡

<sup>፡፡</sup>) P. ዘቀደ፡ <sup>፡፡</sup>) One Ms and P. ስብከተ፡

<sup>፡፡</sup>) Var ሃባይ፡ <sup>፡፡</sup>) One Ms and P ውኃ፡

<sup>፡፡</sup>) One Ms. has ለእገዚኦብ፡ ወሞሐዋ፡ ሠሎ፡ ሰለ፡  
 P ለእገ፡ ሙደ፡ ሞሐዋ፡ ሠ፡ ሰ፡<sup>፡፡</sup>) Var ወስበክ፡

ህለት፡ ወይቤ፡ እስከ፡ ማዕል፡ ሠሉስ <sup>b)</sup> ትትገረታል፡  
 ለ፡፡ ወተሐሮ፡ ሰብአ፡ ለ፡፡ ወቀለ፡ እገዚአብሔር፡ 5  
 ወሰባህ፡ ጸዎ፡ ወለብሁ፡ ሠቀ፡ ንኡሶ፡ ወዓቢዮ፡ ወአክተቱ፡  
 አልባሲዮ፡ ወነበረ፡ ወስተ፡ ሐዎድ፡፡ ወሰዋዓ፡ ንጉሠ፡ 6  
 ለ፡፡ ወተሐሮ፡ እዋ፡ ማዕል፡ ወአክተተ፡ አልባሲዮ፡  
 ወለብሁ፡ ሠቀ፡ ወነበረ፡ ወስተ፡ ሐዎድ፡፡ ወሰባህ፡ ንጉሠ፡ 7  
 ለ፡፡ ወለሀቢዮ፡ <sup>c)</sup> ወይቤ፡ ሰብአ፡ ወአክተተ፡ ወአሀዋዮ፡  
 ወአባገ፡ አይብልዮ፡ ወአዋንተ፡ ወአይትረሀዮ፡ ወአይስተዮ፡  
 ማዕል፡ ወለብሁ፡ ሠቀ፡ ሰብአ፡ <sup>d)</sup> ወአክተተ፡ ወአዋዎ፡ ንብ፡ 8  
 እገዚአብሔር፡ ንብረ፡ ወደደ፡ ነቡሉ፡ እከዮ፡ ሞገሳ፡  
 ወዓዓ፡ ዘወስተ፡ እደደዮ፡፡ ወይቤሉ፡ ማዕል፡ ሞገሳ፡ 9  
 እዓ፡ ይከስ፡ እገዚአብሔር፡ ወይደደዮ፡ ማዕል፡ ሞገሳ፡  
 ወአክተተ፡ እንከ፡፡ ወርክዮ፡ እገዚአብሔር፡ ሞገሳ፡ 10  
 ከዓ፡ ንብሁ፡ እዋንተ፡ እከዮ፡ እገዚአብሔር፡ <sup>e)</sup> ንብሁ፡  
 እዋደ፡ ንብሁ፡ <sup>f)</sup> እከዮ፡ ከዓ፡ ይገባር፡ <sup>g)</sup> ለሀላዮ፡ ወአክተተ፡  
 እከዮ፡፡፡፡

ዮ፡ ሀ፡

ወተከዘ፡ ሞገሳ፡ ወአክተተ፡ ወአክተተ፡ <sup>b)</sup>፡፡ ወአላዮ፡ ንብ፡ 1  
 እገዚአብሔር፡ <sup>c)</sup> ወይቤ፡ እገዚአብሔር፡ አከዮ፡ ከዓዓ፡ እከ፡ 2  
 ሰብሐርዮ፡ ወአክተተ፡ <sup>d)</sup> ከደ፡ ተፈጥሮ፡ ተርሕስ፡ እከዓ፡  
 አክዮ፡ ከዓ፡ ማዕል፡ አክተ፡ ወወስተሠላ፡ ርሐቀ፡ ማዕል፡  
 ወብዘ፡ ሞገሳ፡ ወአክተተ፡ ወአክተተ፡ ሰክተ፡ እከተ፡፡

<sup>b)</sup> One Ms and P ሠሉስ፡ ማዕል፡

<sup>c)</sup> So P — The one Ms has ወሰ፡ ን፡ ለ፡፡ ለ፡፡ ለ፡፡ ለ፡፡  
 ወለሀቢዮ፡ the other merely ወሰባህ፡ ለሀቢዮ፡

<sup>d)</sup> The Oxf Ms has ወይቤ፡ ሰብአ፡ ሠቀ፡

<sup>e)</sup> P ወአክተተ፡ <sup>f)</sup> One ms እዋንተ፡ P እዋ፡ ከዓዓ፡

<sup>g)</sup> These 2 words are wanting in one Ms

<sup>h)</sup> Wanting in one Ms <sup>i)</sup> One Ms adds አዋላክ፡

<sup>j)</sup> Var ወሰባህ፡

- 3 ወይክዘኒ፡ እገዚአብሔር፡) ንሠኣ፡ ለፋሪከዎ፡ እዋኔዎ፡ እስከ፡  
 4 ይጌይሰኒ፡ ሙዊት፡ እዋሐይዎ፡ ወይቤሉ፡ እገዚአብሔር፡  
 5 ለዋናህ፡ ጥቁኑ፡ ትቴክከ፡<sup>1)</sup> አንተ፡ ወእዋዝ፡ ወጽኦ፡ ዋናህ፡  
 እዋሀገር፡ ወፈበረ፡ አንቆጽ፡ ሀገር፡ ወገብረ፡ ሉቱ፡ ልገተ፡  
 ወፈበረ፡ ተከተ፡ ጸላሉተ፡ እስከ፡ ይረኣ፡ ዘይከወን፡ ሀገር፡  
 6 ወአዘዘ፡ እገዚአብሔር፡ ሐዋሐዎ፡ ወበቁለ፡ ወጸለለ፡  
 ሙሉላተ፡ ርክሱ፡ ለዋናህ፡<sup>2)</sup> ነቦ፡ አዋሐዋ፡ ፀሐይ፡<sup>3)</sup>  
 ወተፈሠሐ፡ ዋናህ፡ ዓቢዎ፡ ፋሠሓ፡ በአንተ፡ ሐዋሐዋ፡  
 7 ወአዘዘ፡ እገዚአብሔር፡ በሳኒተ፡ ሰዓ፡ ወቀተላ፡ ለይከተ፡<sup>4)</sup>  
 8 ሐዋሐዋ፡ ወዋብሰት፡ ወሠረቀ፡ ፀሐይ፡ አዘዘ፡<sup>5)</sup> እገዚአብሔር፡  
 ነፋሱ፡ ሐረረ፡ ዘዋወረ፡ ወአሐዋ፡ ፀሐይ፡ ርክሱ፡ ለዋናህ፡  
 ወአንበዘ፡ ወተቁጥዐት፡<sup>6)</sup> ነፋሱ፡ ወይቤ፡ ይጌይሰኒ፡ ሙዊት፡  
 9 እዋሐይዎ፡ ወይቤሉ፡ እገዚአብሔር፡ ለዋናህ፡ ጥቁኑ፡  
 ተከከከ፡<sup>7)</sup> በአንተ፡ ሐዋሐዋ፡ ወይቤ፡<sup>8)</sup> ጥቁ፡ ተከከከ፡  
 10 እስከ፡ ለዋናህ፡<sup>9)</sup> ወይቤሉ፡ እገዚአብሔር፡ አንተህ፡ ትዋሐዝ፡  
 ሐዋሐዎ፡ ዘኢጸዎውከ፡ ወኢሰቀይከ፡<sup>10)</sup> ዘሌለተ፡ በቁለት፡  
 11 ወሌለተ፡ ዋተት፡ ወአንኑ፡<sup>11)</sup> አይዋሐዝ፡ ለንቁ፡ ሀገር፡  
 ዓቢይ፡ ዘሀለወ፡<sup>12)</sup> ወስቴተ፡ ሰብአ፡ ፈደፈደ፡ እዋና፡  
 ያወጀዋል፡<sup>13)</sup> ኢፈለሙ፡<sup>14)</sup> ህገዋ፡ ወዋግድ፡ ወአንስሳ፡  
 ብዙ፡ :: ::

ተፈጸመ፡ ዘዋናህ፡ ነቦይ፡

<sup>k)</sup> Wanting in one Ms

<sup>l)</sup> Var ተከከከ፡

<sup>m)</sup> So P — The one Ms ወጸለለ፡ ደብ፡ ርክሱ፡ ለዋናህ፡ the other ወጸለለ፡ ለዋናህ፡ ሙ፡ ር፡ ለዋናህ፡

<sup>n)</sup> One Ms. and P ነቦ፡ ይጸለለ፡ እዋሐይ፡ እዋሐዋ፡

<sup>o)</sup> One Ms and P ወቀተሉ፡ ለከከ፡<sup>p)</sup> Var ወሠረቀ፡ ፀ፡ ወአዘዘ፡

<sup>q)</sup> One Ms ወተቁጥዐ፡ ነፋሱ፡ P ወተቁጥዐ፡ ነፋሱ፡

<sup>r)</sup> P. ትቴክከ፡<sup>s)</sup> Var ወይቤሉ፡ ዋናህ፡<sup>t)</sup> Var ለሙዊት፡

<sup>u)</sup> P ወዘኢሱ፡<sup>v)</sup> P ወአንሱ፡<sup>w)</sup> Var ዘሀለወ፡

<sup>x)</sup> P እዋሀገር፡ ወክልኤ፡ እልፋ፡ እለ፡<sup>y)</sup> Var አይፈለሙ፡

## GLOSSARY.

### U:

UΛΘ: contracted UA: impf. PVA: *be*.

U'N: impf. PUΘ'N: *disturb, agitate*. VII TUD'N: impf.

P'TUD'N: pass. — Ar. هَوًى *be silly, simple*, مَنَهَوًى *confounded, stupified*, cogn. هَاجَ, impf. يَهْبِجُ *excite, be excited*, أَهْوَجَ *violent* (wind).

U'N: *a city*; pl. A'U'N: — Z'T: and A'U'N: — Z'T:: Ar. هَجْرٌ <sup>9</sup> in the dial. of Yaman.

### A:

A: *to, for, according to*, etc. Sign of the dat., and also of the accus. (see Chald. gl. 5), with a preceding pron. suff., e. g. Gen. II. 7. D'N-N: A'N-N-N: A'N-N: A'N-N: A'N-N: *and God made man* (lit. made-him, man,) *of the dust of the ground*. It is likewise used, with a preceding pron. suff., to circumscribe the genit., e. g. A'N-N: A'N-N: A'N-N: *of the blood of those giants*; A'N-N: A'N-N: *Pharaoh's dream*. — With pron. suff. A'T:: A'N: A'N:: A'N: A'T:: A'N: A'N: A'N:: A'N: A'N: or A'N::



**ላህዩ:** *an ox*; pl. አላህዮት::

**ΔΝ:** *the heart*; pl. **ⲕⲁⲗⲛ:** **ΔΝ: 𐌆𐌵:** = **𐤎𐤁𐤕** *the depths of the sea*. — See Chald. gl. **לב**.

**ለብሱ:** impf. **ይለብሱ:** subj. **ይለቡ:** *put on clothes.* — See Chald. gl. **לבוש**.

ἈΝῨ: *a dress*; pl. ἈΝῨ :: Ar. لَيْسٌ.

**ԱԾԱ:** *upon, above, to, towards, against*; corresp. to **Խ** in the other dialects (see Chald gl. **Խ**). With suff. **ԱԾԱՐ:** **ԱԾԱԻ:** etc. **ԻՔԱԾԱ:** *from off, away from, from* (**Խը**). — Hence is formed a verb **ԻԱԾԱ:** *raise, exalt*, and other derivatives, e. g.

**ፆላልት:** *an elevated place, top, summit*; adverb acc.

**𐤑𐤕𐤁𐤕:** *over, above.*

**𐎠𐎡𐎹:** *night*; pl. **𐎠𐎡𐎹𐎶**:: — See Chald. gl. 𐎶𐎶.

**ᐃᐭᐭ:** *a hut*; pl. **ᐃᐭᐭᐭᐭ:** Perhaps from the rad. وَلَجَ  
*go in, enter* (comp. Sanskrit *vēṣa-s*, *Forxo-ς*, *vicu-s*,  
 from the rad. *vic*)

**ΛΑΦ**: imperf. **ΡΛΦ**: *adhere, be united* IV. **ΑΔΑΦ**: *make adhere or approach, unite*; intrans. *be near or on the point of*, followed by the subj.; chap. III. 4. **ΘΔΑΦ**: **ΡΘΔ**: **ΥΖ**: (we may supply **ΥΘ**:). — Ar. اَصَقَّ, لَزَجَ, لَزَنَ, لَسِقَ, *adhere*

 $\Phi:$ 

**ḥ**: impf. **Ḥḥḥ**: *be afflicted, sick* IV. **Ḥḥḥ**: *hurt, distress* — Ar. **Ḥ** *warm, make anxious* (see Syr. gl. **Ḥ**), **Ḥ** *have fever*, (**Ḥ**); **Ḥ** *make anxious, sickly*

**ከጭ**: *distress, disease.* — Ar. **حَمَامٌ** *fever*, **جَمَامٌ** *death*

**ከዋከዋ**: *a gourd.*

**ከመር**: *a ship*; pl. **አከጫር**:: Perhaps connected with **حَمَلَ** *carry*.

**ከመዶ**: *ashes*

**ከረረ**: *be hot* — Ar. **حَرَّ**, Heb. **חָרַר**, Aram. **ܚܪ**, **ܚܪ**.

**ከረር**: (formed liked **ከረረ**), f. **ከርርት**: (*hurrirt*) *hot, scorching*

**ሐሰ**: prop. a verb optat. in the perf., *absit*; **ሐሰ**: **ለከ**: *far be it from thee!* Ar. **حَاشَاكَ**, **حَاشَا لَكَ**, **حَاشَ لِلَّهِ**, Aram. **ܚܐܫܐ ܕܚܐܫܐ**, **ܚܐܫܐ ܕܚܐܫܐ** (Gesenius, *Carm Samarit.* II. 16. V. 6), **ܚܐܫܐ ܕܚܐܫܐ** *far be it from thy servants!* Gen. XLIV. 7.

**ከሰወ**: impf. **ይሕሰ**: *lie*

**ከሰት**: *falsehood, a lie.*

**ሐረ**: impf. **የሐወር**: subj. **ይሐር**: (**ይሐር**) imper **ሐር**: (**ሐር**) *go* — Ar. **حَارَ** *return* Hence **ከዋርዋ**: **حَوَارِي** *an apostle*.

**ዋከዋር**: *space or distance, a journey*, **ክዋከዋር**: chap. III. 4 = **ክዋ**: **ዋከዋር**::

**ከከብ**: *a body of men, tribe, nation*; pl. **አከዛብ**:: Ar. **أَحْزَابٌ**, pl. **أَحْزَابٌ**.

**ከዘደ**: and **ከዘደ**: impf. **የከዘደ**: *be sad, sorrowful* — Ar. **حَزَنَ**

**ከዘዘ**: *cough* IV. **አከዘዘ**: *make cough, choke*

**ከይወ**: impf. **የከይወ**: subj. **ይከይወ**: inf. **ከይወ**: (for **ከይወ**) *live* — See Chald. gl. **ܝܬܐ**.

**ከይወት**: *life.* — Ar. **حَبَاةٌ**, **حَبَاةٌ**.

**ሐደ፡** impf. **ይሐድ፡** *steer, direct, protect, save* — Ar.

**خَذَى** *the helm or rudder* (سَكَّانُ السَّفِينَةِ), Aeth.

**ጻሐድ፡፡**

**ሐጉ፡** *perish*. VII. **ተሐጉ፡** or VIII. **ተሐጐ፡** id.

ዐ፡

**ዐልሐቅ፡** *an anchor*. From **لَحِقَ** *adhere to, reach or overtake*

**ዐለኅ፡** impf. **ይዐለኅ፡** *rule, govern*. — See Chald. gl. ገጢ.

**አዋላኅ፡** *a god, God*; pl. **አዋላኅት፡፡** It is itself, like **ዐገላኅ**, a plur. (remnant of orig. polytheism) from ገላ *a king*, which occurs in the Himyaritic inscript. (see Rodiger's Transl. of Wellsted's Travels, p. 398, or his „Versuch“, p. 27).

**ዋሕረ፡** and **ዐሕረ፡** impf. **ይዋሕር፡** subj. **ይዋሕር፡** *have mercy or compassion upon* — Transp. from **חָמַר**; see Chald. gl.

**ዐሕረ፡** (maḥḥārī) *compassionate, merciful*

**ዋሕረት፡** *compassion, mercy* — Ar. رَحْمَةٌ.

**ዋሕኅ፡** and **ዐሕኅ፡** impf. **ይዋሕኅ፡** subj. **ይዋሕኅ፡** *puty, spare*

**ዋሕለ፡** *with* With suff. **ዋሕለዎ፡** **ዋሕለኅ፡** etc.

**ዓሰኒ፡** *rot, perish* — Ar. **أَسَنَّ** *become putrid* (esp. water).

**ዐሰኖ፡** *putrefaction, corruption, destruction*

**ዐኑ፡** (for ዐኑሁ፡) *who?* accus. **ዐኑ፡፡** Ar. مَنْو, gen. مَنْي, acc. مَنَا; f. مَنَّا, مَنَّت; etc. — See Chald. and Syr. gl. **ܡܢ**, **ܡܢܐ**.

**ዋኝተ**: *what?* acc. **ዋኝተ**:: **ኢዋኝተኒ**: *not even a single thing*. Another form is **ዓ**: (Heb. **מי** *who?*).

**ዎኝደበ**: not used except in VII. **ተዎኝደበ**: *be afflicted, distressed, in danger*; denom. from

**ዋኝደበ**: *affliction, distress, danger*; pl. **ዋኝደበዎት**::

Connected with Ar. **نَدَبٌ** = **خَطَرٌ** *danger*, **نَدَبَ** *betray the dead*.

**ዎኝለ**: *to, towards*

**ጥተ**: impf. **ደዎፀተ**: subj. **ደዎተ**: *die* — See Chald gl. **מור**.

**ጥት**: *death*.

**ዎፀገዳ**: and **ጥገዳ**: coll. *waves, a storm*; pl. **ዎፀገዳ**: and

**ጥገዳት**:: Prob. from a rad. **ፀገዳ**: = Chald. **נַיַר** *flow*, which see.

**ዎሀልት**:: See **ወሀለ**::

**ዓህበል**: coll. *waves, billows*; pl. **ዓህበላት**:: Perhaps connected with **עבר** *pass by or over, inundate* (Jes. VIII. 8, Nah. I. 8). See Chald. gl.

**ዎሀት**: *anger, rage*

**ዓይ**: *water*; pl. **ዓይዎት**:: See Chald. gl. **מַיִן**.

**ዓጠ**: impf. **ደዎይፑ**: subj. **ደዓፑ**: *bend, turn, turn away, avert; bring back, convert*. VIII. **ተዎይጠ**: *turn, return, be converted*. — Ar. **مَاطَ**, impf. **يَبِيْطُ**, *turn away, retire from, drive off*; Heb. **מָטָה**, Syr. **مَطَ**, *waver, shake*.

**ዋድር**: *the earth, land*. — Ar. **مَدَرٌ** *clay, mud*; Syr. **مَظَرٌ** *a clod of earth*.

**ዎጠን**: impf. **ደዓፑን**: *measure*

**ጦጠን**: *measure, quantity, quality, worth, merit* (comp. <sup>፩</sup>قَدْر). **ጦጠን**: **ጸለዮት**: *as much as (whatsoever, all) I have vowed* Chap. II. 10.

**ጦጽኡ**: *come, find* IV. **አጥጽኡ**: *cause to come, bring*. — See Chald. gl. **ጸጸጸ**, and add Syr. **ܐܬܝܬܐ** *able*, **ܐܬܝܬܐ** *be able*.

## ሠ:

**ሠሠል**: *gentleness, clemency, pardon* — Ar. **سَهَّلَ** *be smooth, level*, III **سَاءَلَ** *be kind to*. Hence **ተሠሠለ**: *be gentle, pardon*; and the verb. adj. **ጦስተሠሠል**: *gentle, gracious*  
**ሠልስ**: obsol., **ሠልስ**: and gen. **ሠልስቱ**: *three*. — See Chald. gl. **ሰሰ**.

**ሠልሳዊ**: or **ሠልሳዊ**: f. — **ሳዊት**: or — **ሳት**: and **ሠልስ**: f. **ሠልስት**: (Ar. <sup>፩</sup>ثَالِث) *third*

**ሠለስ**: *three*, with nouns of time, as **ሀለት**: and **ለለት**:  
**ሠረቆ**: *rise* (the sun) — See Chald. gl. **ሰሰ**.

**ሠቆ**: *sackcloth*; pl. **ሠቆት**: **አሠቆቆ**: **አሠቆቆት**: See Chald. gl. **ሰሰ**.

**ሠዐ**: impf. **፪ሠዐዕ**: subj. **፪ሠዐ**: *sacrifice*. — The Phoen. **ሠዐ** (inscr. Massil.), denoting a particular kind of offering, seems connected with this verb.

**ጦሠዐት**: *a sacrifice*; pl. **ጦሠዐት**: **ጦሠዐት**:

## ረ:

**ርሕቆ**: impf. **፪ርሕቆ**: subj. **፪ርሕቆ**: *be distant, retire*. — See Chald. gl. **ሰሰ**.

**ርሕቆ**: (form **ሰሰ**), f. **ርሕቆት**: (**rihhukṭ**) *distant*,

*remote.* **ርሑቁ፡ መሀት፡** *slow to anger, forbearing*  
(ዳንኅና ዳምዛን Gesenius, Carin. Samarit. II. 19).

**ረመመ፡** not used. IV. **አርመመ፡** *be silent, tranquil.*

**ረሰዖ፡** impf. **ደረሰ፡** subj. **ደረሰ፡** *put or place* (hence with  
**ለ፡** or **ላሁለ፡** *lay to one's account, impute*, chap. I. 14);  
*do or make.*

**ርብህ፡** obsol., **ረብሁ፡** and gen **አርባህቱ፡** *four.* — See Ch  
gl. **עבא**

**ረብሂዊ፡** — **ዓይ፡** f. **ረብሂዊት፡** — **ዓት፡** and **ረብህ፡**  
f. **ረብህት፡** (Ar. **رابع**) *fourth*

**ርሕሰ፡** *the head*; pl. **አርሕሰት፡፡** See Chald. gl. **ראי**.

**ርአዖ፡** impf. **ደረአ፡** subj. **ደርአዖ፡** imper. **ርአ፡** inf. **ርአዖ፡** (for  
**ርአዖ፡**) *see.* — Ar. **رأى**, Heb. **רא**.

**ረህበ፡** impf. **ደረህብ፡** *find, obtain; befall or happen to,*  
with acc. of the person, chap. I. 7, 8.

**ርህዖ፡** impf. **ደረሂ፡** and **ደርሂ፡** subj. **ደርህዖ፡** *take to pasture,*  
*tend a flock.* VIII. **ተረሀዖ፡** *feed, graze.* — See Chald.  
gl. **אע**.

## ሰ፡

**ሰ፡** *but, indeed,* always affixed to other words, as **አረሰ፡**  
**አለሰ፡፡**

**ሰዖመ፡** impf. **ደሰዖመ፡** *hear.* — See Syr. gl. **سمع**.

**ሰዖ፡** *a name; fame or renown* (as in Heb. **שם** Gen.  
VI. 4, **שם** Num. XVI. 2, **שם** Gen. IX. 26, rather than „in the tents of Shem“). — See  
Chald. gl. **ש**.

**ሰዓዖ፡** *the sky, heaven;* pl. **ሰዓዖት፡፡** See Chald. gl. **שמיא**.

**ሰቀዖ**: impf. **ይሰቀዩ**: *water, irrigate* — Ar. سَقَى *give to drink, irrigate*: Heb. מְשַׁקֵּה; Aram. מְשַׁקֵּה, اَمْب, ܡܦܪܥ and ܡܦܪܥ (Pa'ēl).

**ሰበ**: *when, whilst; after*

**ሰብሐ**: impf. **ይሰብሐ**: *praise, glorify*. — See Chald gl. שְׁבַח.

**ሰብሐት**: *praise, laudation*. — Ar. سُبْحَةٌ *prayer, a rosary*.

**ሰበረ**: impf. **ይሰበር**: *break*. VII. **ተሰበረ**: pass., impf.

**ይሰበር**: (yessabar) for **ይትሰበር**: a usual assimilation in Aeth. (e. g. ወኔሠመወድ: *and I will answer them*, ወይሰብሐ: *and may be celebrated*), which takes place also before **ተ**: **ጠ**: **ደ**: **ዘ**: **ጸ**: **ሀ**:: For the Arab., comp such forms as يَصْرَعُونَ, يَصْدَفُوا, بَدَّكَرُ, يَطَّوْفُ in the kur-ān, for بَتَصْرَعُونَ, بَتَصَدَّفُوا, بَتَدَّكَرُ, بَتَطَّوْفُ; for the Heb., see Gesenius' Gram. §. 53, 16. edit. — See Chald. gl. נָבַר.

**ሰብኔ**: coll. *man, mankind, people* (a single individ. is **ሰብኢ**: f. **ሰብኢት**).

**ሰበኸ**: impf. **ይሰበክ**: imper. **ሰበክ**: *proclaim, preach*.

**ሰበክት**: *proclamation, preaching*

**ሰተዖ**: impf. **ይሰተዩ**: subj **ይሰተዩ**: *drink*. — See Chald. gl. שָׁתַּ.

**ሰተዩ**: *the next day, the day after: the second day of the week*.

**ሰተዩት**: *the next day*. **ሰተዩት**: *next day* (the fem. suff. refers to **ሰተዩት**). Ar. ثَانِي (vulg. ثَانِي), f. ثَانِيَّة, *second*, Heb. שְׁנִי, f. שְׁנִיָּה.

**ሰተዩ**: from the Heb. שָׁתַּ. — See Syr. gl. ܫܬܐ.

ሰአ፤: impf. ይሰአ፤: *be unable*.

ሰወሰወ: not used. — አንሰሰወ: *walk*. — Heb. נָשַׁן *lead*.

አንሰሰ: coll. *animals, cattle*. — Comp. Ar. مَاشِيَّة from مَشَى *walk*, Syr. ܡܫܝܬܐ *goods, wealth* (orig. *flocks, herds*), from ܡܫܐ (Aeth. ርጸ: Heb. מָשַׁךְ, Chald. ܡܫܚܐ, Sam. 𐤌𐤍𐤅, V. 𐤌𐤍𐤅𐤋) *run*.

ሰጠዎ: not used. VII. ተሰጥዎ: *be plunged in, immersed, submerged*.

# ቀ:

ቀለ፤ impf. ይቀለ፤: subj. ይቀለ፤: *be light, easy*. IV

አቀለ፤: *lighten, make easy; hold light, despise*. —

See Chald. gl. ܠܩܠ.

ቀላይ: *an abyss*, pl. ቀላዖች::

ቀሠ፤: impf. ይቀሠ፤: *lash, scourge, chastize*.

ወቀሠ፤: *a blow or stripe, chastisement*, pl — ተት::

ቀተለ: impf. ይቀተል: *kill*. — Ar. قَتَلَ, Heb. ܩܬܠ, Aram ܩܬܠ, ܩܬܠ, ܩܬܠ.

ቀል: *the voice, sound*. — See Syr gl. ܩܠ.

ቀደዎ: impf ይቀድሞ: *be in front, precede, anticipate* —

See Syr. gl. ܩܕܡ.

ቀድሞ: *the beginning*; adverb. acc. ቀድሞ: *in front, in presence of, before*; with suff ቀድሞክ: etc — Ar قَدِيمٌ *olden time*, Heb. קדמון, Syr. ܩܕܡܐ, Chald. ܩܕܡܝܢ, Sam. ܩܕܡܝܢ.

ቀደሞ: adv. *before, formerly*; ዘቀደሞ: *former*. —

Chald. ܩܕܡܐ, Syr. ܩܕܡܐ; Ar. قَدِيمٌ *old, ancient, eternal*; Heb. קדמה *the front, the east*



ΦΡΑ: ΦΡΑΥ: and — ΑΡ: f. — ΑΥΤ: and —  
ΑΤ: *first*.

ΦΜΟ: not used VIII. ΤΦΤΟ: impf. ΡΤΦΟ: *be indig-  
nant at, disgusted with*. ΤΦΤΟΤ: ΙΑΗ: *he was  
weary of his life*, chap IV. 8. — Comp. ΦΜΜ: and  
Heb. קוט, קוץ.

ΦΑΖ: *hedge in, surround*. — Ar. قَصَرَ *set limits to, re-  
strain, imprison, shorten, cut short*; فَصَرَ *be short*;  
Heb. קצר, קצץ. Cognate radicals, ΑΑΖ: حَصَرَ, حَظَرَ,  
Chald. חָטַר.

ΦΑΥ: *a hedge, wall, castle*. — Ar. قَصْرٌ *a castle*;  
cognate words, Heb. חצר *a courtyard*, حَصَارٌ *a fortress*,  
حَاطَرٌ *a cattle-pen*, in Chald. חֲטַרָא.

## Π:

Π: *in, at or near, by, with*, etc. — See Chald gl. ב.

ΠΟΥ: This verb is very irreg. The perf. ΠΟΥ: is  
only used in the sense of *contradict, oppose*. In  
the signif. of *say, speak*, we find as perf. s. 3 m.  
ΡΠ: f. ΤΠ: 2 m. ΤΠ: f. ΤΠΛ: 1 m. f. ΑΠ: pl.  
3 m. ΡΠΛ: f. ΡΠΛ: 2 m. ΤΠΛ: f. ΤΠΛ: 1 m f.  
ΖΠ: The Λ: however reappears in the apocopated  
forms when they take a suff., as ΡΠΛΖ: ΡΠΛ: ::  
Imperf. ΡΠΔ: subj. ΡΠΔ: imper. ΠΔ: inf. ΠΥΔ: ::  
IV. ΑΠΔ: VII. ΤΠΟΥ: IX. ΤΠΟΥ: *say to one an-  
other, contradict one another, dispute*.

ΠΔΟ: impf. ΡΠΔΟ: subj. ΡΠΔΟ: *swallow, eat, devour*. —  
See Chald. gl. בלע.

ባሕር: *the sea, a lake, a large river* (comp. ܒܐ, ܝܡ); pl.

አብሕርት:: Ar. نَحْرٌ

ብሔር: *a country, nation*: pl ብሔራት: and ቦሐወርት::

Ar. نَحْرَةٌ.

በቋለ: and በቋለ: impf. ይበቋል: *shoot forth, sprout*. —

Ar. نَجَلَ. Hence በቋል: *a plant*, Ar. نَجَلٌ, Syr. ܢܡܠܥ

ብእሰ: impf. ይብእሰ: *be bad, wicked, difficult*. VIII. ተበእሰ:

or IX. ተባእሰ: *use violence, strive, fight*. — See Ch. gl. שׂא.

ብእሰ: *a man, a person*. ብእሰት: *a woman*.

ቦአ: impf. ይበወአ: subj. ይባአ: imper. ባአ: *enter*. IV

አብአ:: Heb. בא, Ar. اء return.

በዝኛ: *be numerous*.

ብዙኝ: (form למר), f. ብዙኝት: (hizzükht) *much, many*.

ቤተ: *pass the night* — Ar. نَاط, impf. يَبِيتُ, Aram. ܒܬܐ,

impf. ܝܒܝܬ, ܡ, impf. ܢܡܡ, ܐܬ, impf. ܐܡܡܐ

ቤት: *a house, temple*; pl. አብዮት:: Ar. نَبَات, Heb. בַּיִת,

Phoen. ܒܬܐ, pl. ܒܬܐ (mscr Sidon.), Aram. ܒܝܬܐ, ܒܝܬܐ,

ܡ, ܐܬܐ.

በይ: *between, among; for, on account of*. — Ar. نَسَبٌ

*interval*, from بَانَ *be separate*, بَيْنَ *between, among*,

Heb. בין, Aram. ܒܝ, ܒܝܢ, ܐܬܐ. Usually comp. with

ኛ: አኝበይ: *because, on account of, concerning*; or

በ: በበይ: and በበይት: *between, among, on account*

*of* (comp. the forms in Heb. ביני, ביניה, Aram. ܒܝܢܝ,

ܡ, ܡ, ܡ)

በጎ: *a sheep*; pl. አጎጎ:: f. በጎት: pl. አጎጎት::

በጽሕ: impf. ይበጽሕ: subj. ይብጻሕ: *come to, reach to;*  
*happen*

በፅአ: *vow.*

ብፅአት: *a vow.*

ተ:

ታሕተ: *under, adv. down.* በታሕቱ: *below, beneath;* Ar  
 مِنْ تَحْتُ. — See Chald. gl. תחת.

ተርሴስ: תרשש, *Tartessus*

ተካለ: impf. ይቱካለ: *be sad, grieved.*

ትካለ: *grief, sorrow.*

ፕ:

ፕልቋ: impf. ይፕልቋ: *fail, perish.* — Ar. خَلِقَ *be worn out*  
 (a dress)

ፕለፈ: impf. ይፕለፋ: *pass by, over, or away, perish.* —  
 Heb. עָלָה

ፕበ: *to, into; at, near; according to.* With suff. ፕበፑ: etc.

ፕበፈ: and ፕበፈ: *be united.* — See Chald gl. חבר.

ፕበፈ: (form ፕበፈ) *united; adv. acc. ፕበፈ: together.*

ፕበፈ: impf. ይፕበፈ: *be better, preferable.*

ፕበፈ: impf. ይፕበፈ: subj. ይፕበፈ: *leave, forsake.* ይፕበፈ:  
 ባሕር: *that the sea may leave us, i. e. may subside,*  
*go down.*

ፕበፈ: impf. ይፕበፈ: *not to find, not to have.* VII. ተፕበፈ:  
*not to be found, be concealed, withdraw secretly, ab-*  
*seond.* — Ar. خَطَا and أَخْطَأَ *miss one's aim in*  
*shooting, whence خَطِي go astray, sin, ፕበፈ: a sinner;*

Heb **סָפַדְתָּ** (comp. espec. Job V. 24. **וְלֹא תִסָּפֵד וְלֹא תִפְקַד וְלֹא תִשָּׁאֵל** *and thou shalt survey thy flocks and not miss anything*), Aram. **סָפַדְתָּ**, **סָפַדְתָּ**, **סָפַדְתָּ**, **סָפַדְתָּ**.

# ז:

**ז:** enclitic interrog. particle. Chap. I. 6, II. 5, IV. 2. 4.

**ז:** enclit. part. *too, also, even*

**זו:** *lo, behold!*

**זָחַל**: impf. **זָחַלְתָּ**: *snore*. — Ar **نَحَرَ**, Syr. **نَسَ**; Heb. **נָחַל** *the snorting* of a horse.

**זָחַל**: impf. **זָחַלְתָּ**: subj. **זָחַלְתָּ**: imper. **זָחַלְתָּ**: *lift up, take, receive*. IV. **זָחַלְתָּ**: *lift up, awake or rouse, excite, raise* the dead; whence is formed as pass. **תָּזַחְלָה**: *rise*. VII. **תָּזַחְלָה**: *be taken*. IX. **תָּזַחְלָה**: *rise up against, rebel*. — Ar. **نَشَأَ** *rise, grow up*: Heb. **נָשָׂא**, Aram. **נָשָׂא**, **נָשָׂא** (**Pa'él**, *uprear*, Gesenius, Carm. Samarit. XII. 15).

**זָחַל**: impf. **זָחַלְתָּ**: *repent of, regret*.

**זָחַל**: *bolt* a door.

**זָחַל**: or **זָחַל**: *a bolt*. pl. **זָחַלִּים**:

**זָחַל**: *be cleft, gape*. — Ar. **زَعَقَ** *rend, tear*, Heb. **זָחַל**; Aram. **זָחַל**, **זָחַל**, *a ditch* (**זָחַל**: *a fountain*, **זָחַל** *a pool* of stagnant water).

**זָחַל**: *a cleft, fissure*.

**זָחַל**: impf. **זָחַלְתָּ**: *sit, remain, dwell*.

**זָחַל**: *a seat, throne*; pl. **זָחַלִּים**: **זָחַלִּים**: Ar. **مَنْزَرٌ**, pl. **مَنْابِرٌ**, *a raised seat, spec. a pulpit*.

**ḏḏḏ:** impf. **ḏḏḏ-ḏ:** *speak*.

**ḏḏḏ:** *a prophet*; pl. **ḏḏḏḏḏ:** f. **ḏḏḏḏḏ:** or **ḏḏḏḏ:**

Hence **ḏḏḏḏ:** *prophecy*, **ḏḏḏḏḏ:** *a prophecy*. — See Chald. gl. 𐭠𐭣𐭥.

**ḏḏḏḏ:** *a sailor*; pl. **ḏḏḏḏḏ:** (for — **ḏḏḏḏḏ:**). — Ar.

فُونِي, pl. فَوَانِيَّة, فَوَانِي. From Gr. ναυτης.

**ḏḏḏ:** **ḏḏḏ:** 𐭠𐭣𐭥, *Nineveh*.

**ḏḏḏ:** impf. **ḏḏḏḏ:** *be small, young*.

**ḏḏḏ:** (form 𐭠𐭣𐭥), f **ḏḏḏḏḏ:** (nī “ ūst) and **ḏḏḏ:** (as if from a masc. **ḏḏḏ:**) *small, young* In the Hymnaic inscr. 𐭠𐭣𐭥 (Rödiger's Transl. of Wellsted's Travels, p. 384).

**ḏḏḏ:** impf. **ḏḏḏḏ:** subj. **ḏḏḏḏ:** *sleep*. IV. **ḏḏḏḏ:** impf.

**ḏḏḏḏ:** *make sleep*. — Ar. نَامَ, Heb. נָם, Syr. نَم

**ḏḏḏ:** *any utensil, pot or vessel, implements, apparatus, wealth*; pl. **ḏḏḏḏḏ:**

**ḏḏḏ:** or **ḏḏḏ:** *come!* f. **ḏḏḏ:** pl. m. **ḏḏḏ:** f. **ḏḏḏ:**

**ḏḏḏ:** impf. **ḏḏḏḏ:** *reign, be king*. — Ar. نَجَشَ *drive, chase, hunt*; Heb. נָגַשׁ.

**ḏḏḏ:** (form 𐭠𐭣𐭥), *a king*; pl. **ḏḏḏḏḏ:** f. **ḏḏḏḏḏ:** (niggust), *a queen*; pl. **ḏḏḏḏḏḏ:** From another form **ḏḏḏḏ:** the Arabs have derived the name they give to the kings of Aethiopia, النَجَاشِي.

**ḏḏḏ:** impf. **ḏḏḏḏ:** *tell, relate*.

**ḏḏḏ:** impf. **ḏḏḏḏ:** *set out on a journey, depart*. — Syr.

دَر draw, also go, as John XI. 7 (ed. Bernstein) ܕܪܐܝܢܐ come, let us go again to Judaea (see

Chald. gl. under ננר); comp. Germ. *in ein anderes Land ziehen*, and Ital. *trarre*.

ܝܚܝܢ: *breath, the soul, life*. ܝܚܝܢܦ: *I myself*. — See Chald. gl. נפח.

ܝܚܝܢ: *the wind*; pl. ܝܚܝܢܝܬ::

## ܐ:

ܐ: *not*. When pref. to any part of a verb commencing with the letter ܐ: it converts it into ܦ: as ܐܦܠܡܥ: *he did not know* (for ܐܐܠܡܥ:), ܐܦܪܡܝܢ: *shall I not have pity?* (for ܐܐܪܡܝܢ:). — Heb. א (e. g. אֵינִי Job. XXII. 30, אֵינִי כבוד; comp. ܐܬܬܘܥܒ: *humility*).

ܐܠ:: See ܠ::

ܐܠܐ: *ten thousand, a myriad*; pl. ܐܠܐܐ: ܐܠܐܐܬ::  
 A1. ܐܠ<sup>١٠٠٠</sup>, Heb. אֶלֶף, Aram. ܐܠܦܐ, ܐܠܦ, ܐܠܦܐ, all sign. *a thousand*, in which sense ܐܠܐ: seems also to be employed.

ܐܡ: *if*. — See Chald. gl. ܡܐ.

ܐܦ: ܐܦܝ: *from, away from, out of, of, etc.*; after an adj. *than*. — See Chald. gl. ܡܢ.

ܐܡܥ: impf. ܦܐܡܥ: *point out, show*. IV. ܐܠܡܥ: *know, be able* (comp. Turk. بِلْمَك *bilmek*, Fr. *savoir*), impf. ܦܐܡܥ: subj. ܦܐܡܥ::

ܐܡܢܝܬ:: See ܡܢܝܬ::

ܐܡܢ: *trust, believe, believe in* (with ܢ:), *assert as true*. VIII. ܬܐܡܢ: *trust to or confide in, believe*. — See Chald. gl. ܡܢ.

ܐܡܢ: ܡܢ, *Amen*.

**አዋደ**:: See **አዋ**::

**አስዎ**: ('sma), *for, because*.

**አስከ**: ('ska), *to, up to, as far as, till*; adv. and conj. *until, that, in order that*. Comp. Ar. **حَتَّى**.

**አተተ**: impf. **ፆአተተ**: *depart, perish* (comp. Heb. **הָלַךְ** *go*, Ar. **هَلَكَ** *die*; **مَضَى** *go*, **مَضَى لِسَبِيلِهِ** *he has gone his way, is dead*; **مَاتَ**, Turk. **گیتmek** *our own he is gone, etc.*). IV **አአተተ**: impf. **ፆአተተ**: *cause to depart, remove, take off*.

**አኔ**: *I*; with the enclit. **ከ**: it becomes **አኔከ**:: pl. **ኔከኔ**:: See Chald. gl. **אנא**.

**አኔከከ**:: See **ከወከወ**::

**አኔቆጽ**: *a gate, door*; pl. **አኔቆጽ**:: From a rad **ኔቆጽ**: connected with **ኔቆሀ**: *be cleft*, **نَقَبَ**, **נָקַב** *pierce, etc.* (comp **נָקַב**, **נָקַב**)

**አኔበለ**: and **ዘአኔበለ**: prep. and conj. *without, besides, except, unless, before that*. The latter member of this comp. word is obscure (**لَا** *state, condition?*); the former is clearly **ከ** *not* (comp. **አኔከ**: or **አኔከ**: lit. it is not in me, *I wont*, **አኔከ**: **ከሂል**: *refuse*; **አኔከ**: lit. it is not my knowledge or opinion, *perchance, perhaps*).

**አኔተ**: *thou*, f. **አኔተ**: pl. m. **አኔተ**: f. **አኔተ**:: See Chald. gl. **אנא**.

**አኔተ**: f. *which*. See **ዘ**:: Hence **አኔተአፆ**: — **ከ**: etc. *mine, thine, etc.* **በአኔተ**: *for, on account of*; **በአኔተአፆ**: *on my account, etc.* (comp. **בְּשַׁל** and **בְּדִל**)

**አኔከ**: *then, therefore*.

**ኢን**: *then, therefore*; usually preceded by the interrog. enclit. **ኦ**::

**ኦሆ**: *not*.

**ኦክሆ**: impf. **ዋኦከ**: *be bad, wicked*.

**ኦከሆ**: *wickedness*; pl. **ኦከሆት**::

**ኦከሆ**: (form ገጠካ) *wicked*, f. **ኦከት**: (ikkīt, for **ኦከት**: as بَص, pl. of أبيض *white*, for بَيْض), as a subst. *evil, a misfortune*.

**ኦዋወ**:: See **ዐዋወ**::

**ኦከከ**: impf. **ደኦከከ**: *order, command*. VIII. **ተኦከከ**: *obey*.

In the Himyaritic inscr. ገጠ (Rödiger's Transl. of Wellsted's Travels, p. 380).

**ኦደ**: *who, which, what?* **ኦደቴ**: *where? whither? ኦደደቴ*: *whence?* — See Chald. gl. ኦ, ገ.

**ኦዶ**: Ἰοππη, *Joppa*.

**ኦዶ**: *the hand*, with suff. **ኦዶሀ**: etc. pl. **ኦዶወ**: and **ኦኦዶወ**:: See Chald. gl. ገ.

**ኦገር**: *the foot*; pl. **ኦገር**: and **ኦኦገር**:: Ar. رَجْل (in the vulg. dial. of Syria إَجْر), Heb. רֶגֶל, Aram. ܪܝܓܠ, ܪܝܓܠ, ܪܝܓܠ.

**ኦገከኦገር**:: See **ገከኦ**::

## ከ:

**ከልኦ**: (k'lē) m. f., **ከልኦቴ**: m., **ከልኦተ**: f. *two*. — A1. كَلَا, f. كَلَّتَا, كَلَّتَا, *both*; Heb. שְׁנֵי דָבָר *two things of different sorts*. Hence **ከልኦ**: f. **ከልኦት**: *other, another*.

**ከሉ**: acc. **ከሉ**: *the totality, the whole; all, whole*. — See Chald. gl. ܠ.



**ከዐ**: *as, like*; conj. *that, in order that*, in which sense it is followed by the subj., as **ከዐ**: **ፆቃልሉ**: **ከመርሙ**: *in order that they might lighten their ship*. **በከዐ**: *according to, as*. — See Chald. gl. ᠒.

**ከርወ**: *the belly, the hold* of a ship. — See Syr. gl. ፫.

**ከንቱ**: acc. **ከንተ**: *what is vain or futile* (ሕብ, ሀሳ, ገደ); **ከንተ**: and **በከንቱ**: *in vain* (ገደ, ሀሳ, ገደ).

**ኮነ**: impf. **ፆከውነ**: subj. **ፆከነ**: *be, become*. Like Ar. كَان, **ኮነ**: has the accus. after it; e g. **ወነጉሠኒ**: **ለአዎ**: **ኮነ**: **ወናፋቅ**: (not — ቅ:) **አኮነ**: **ዓዲሁ**: **ነገሠ**: (not — ሠ:) **አዋይኢዘ**:: *and the king, if he become a heretic, is no longer king from that time*. — Ar. كَان, Phoen. ᠒, impf. ፲᠒ (inser Eryc. l. 3, Massil. l. 3, 4, etc. Sidon l. 8), Syr. ٤ — The orig. signif. of the rad. ᠒ is *be erect, stand*, comp Sanskrit *sthā, stare*, with Pers. هَسْت (is), Fr. *être* (old *estre*), Span. *estar*.

## ዐ:

**ዐ**: *and*; it must sometimes be transl. by *in order that*, as chap I. 11 **ዋነተ**: **አነከ**: **ነረሲከ**: **ወይዳገነ**: **በከር**: *what then shall we do unto thee that the sea may subside* (lit. *leave us*)? in which case it is followed by the subj., as َو and ف in Arabic.

**ወለዩ**: impf. **ፆወለዩ**: subj. **ፆለዩ**: *beget, bring forth*. — Arab. وَلَد, Heb. יָלַד, Aram. יָלַד, ፻፲፱.

**ወለዩ**: *a son*, and in gen. *a boy, youth*; pl. **ወለዩ**:: Ar. وَلَدٌ, Heb. יָלַד, יָלַד, Aram ܝܠܕܐ, ፻፲፱. — **ወለተ**:

(for **ፀለድት**;) *a daughter, a girl*; pl. **አጥልድት**: and **አጥልድ**:

**ፀሐዘ**: impf. **ይፀሐዘ**: subj. **የሐዘ**: *flow*.

**ፀረፀ**: impf. **ይፀረ**: *throw*. — Heb. **הָרָץ**.

**ፀረዶ**: impf. **ይፀርዶ**: subj. **ይረዶ**: imper. **ረዶ**: *go down, descend*. — Heb. **הָרָץ**, Ar. **رَدَّ** gen. in the restricted sense of *go to drink*, **رَدَّ إِلَى الْمَاءِ** or **إِلَى الْمَاءِ**.

**ፀከተ**: *in, into, on, upon*; with suff. **ፀከቱት**:: **በፀከተ**: *within*. Connected with **ፀከፕ**: **سَطَّ** *the interior*, **سَطَّ** *in the midst of*.

**ፀዳፐ**: impf. **ይፀዳፕ**: subj. **የዳፕ**: *swallow*.

**ፀኡቱ**: f. **ይኡተ**: *he, she, it*; pl. m. **ፀኡተዎ**: f. **ፀኡተን**: and m. **ኡዎንቱ**: f. **ኡዎንቱ**: (comp. Chald. **ܝܡܝܢ**). — See Chald. gl. **ܝܡܝܢ**.

**ፀሀለ**: impf. **ይፀህል**: *pass the day*.

**ህለት**: *a day*; pl. **ህለታት**:

**ዎሀልት**: and **ጥሀልት**: *a day*; pl. **ዎሃልት**:

**ፀህፆ**: impf. **ይፀህ**: subj. **ሀፆ**: *be burnt*. IV. **አፀህፆ**: impf. **ይፀህ**: (yāwē'ī) subj. **ይፀህ**: (yāw'ī), *burn, scorch*

**ፀህአ**: impf. **ይፀህአ**: subj. **ይህአ**: imper. **ህአ**: *go out*. IV **አፀህአ**: impf. **ይፀህአ**: subj. **ይፀህአ**: *bring out, cast out, emit*. XIII. **አስተሃህአ**: *bring out piece by piece, in succession, lay out money*. — See Syr. gl. **ܠܥܝܢܐ**

## ሀ:

**ህለዎ**: *any period of undefined length, eternity, the world*, pl. **ህለዎት**: *ages*. — See Chald. gl. **ܥܠܝܐ**.

**ሀዎፀ**: impf. **ይህዎፀ**: *act unjustly*. — Heb. **עָוַף** *mjure*,

*oppress*, *חֹמֵץ*, *חֹמֵץ* *an oppressor* (see Gesenius' Thesaurus; and as to the interchange of *U*: and *n*, comp. *ܙܝܢ*: *ܚܥܒ* *be hungry*, *ܘܡܝܪ*: *ܚܥܒ* *reap*), modern Syr. *ܚܥܒ* [Rödiger's Chrestom. Syr. p. 139. l. 5. *ܡܢ*, apparently: *that Satan may not violently inflict injury* (Pers. *زبان*) *upon me*. *ܘܡܝܪ*: *injustice, wickedness*. — Heb *חֹמֵץ*.

*ܘܡܝܪ*: obsol., *ܘܡܝܪ*: *ܘܡܝܪ*: and gen. *ܘܡܝܪ*: *ten*. —

See Chald. gl. *ܘܡܝܪ*.

*ܘܡܝܪ*: impf. *ܘܡܝܪ*: subj. *ܘܡܝܪ*: *ascend*. — Ar. *عرج*.

*ܘܡܝܪ*: not used. IV. *ܚܥܒ*: *be quiet, stop, remain, rest*.

*ܚܥܒ*: *place at which to stop, place of rest; section, chapter*.

*ܚܥܒ*: *hire*. IX. *ܚܥܒ*: *hire*.

*ܚܥܒ*: impf. *ܚܥܒ*: rarely *ܚܥܒ*: subj. *ܚܥܒ*: imper. *ܚܥܒ*: *repay, requite; perform, fulfil a vow*.

*ܚܥܒ*: impf. *ܚܥܒ*: *watch, observe, keep, guard, preserve*. VIII. *ܚܥܒ*: *watch narrowly*, espec. with an evil design (whence *ܚܥܒ*: *snare, wile*). — Heb. *עקב* *he in wait for, deceive or circumvent*, *עקב* *craft, wile*.

*ܚܥܒ*: *עברי*, *Hebrew*.

*ܚܥܒ*: *be great, large*. — Heb. *עבה* *be thick, dense, fat* (Sam. *עבה*), *עבה* *thicken, condense*, Syr. *عَبَّ* *harden one's heart*.

*ܚܥܒ*: f. *ܚܥܒ*: *great, large*; pl. m. *ܚܥܒ*: and *ܚܥܒ*: f. *ܚܥܒ*:

*ܚܥܒ*: *a large fish*, a word used to express the Gr. *αἰετος*. — Ar. *عَنْتَر* (the form *ܚܥܒ*: in Aeth. seems doubtful).

**ṢṢH:** *faint, be faint, fainthearted, despond.* — Connected with **ḡḡṢ** *be dark*, **ḡḡṢ** *faint twilight* (comp. **עָרָה**, **עָרָה**, **עָרָה**?)

**ṢṢP:** impf. **PṢP:** *cry out, lament.* — Ar **عَرَى** *howl*, **إِنُّ آوَى** *the jackal* (Heb. **אֵיִם** from a rad. **אָוַה**); Syr. **ܥܕܐ**, **ܥܕܐ** and **ܥܕܐ**

**ṢṢ:** *go round.* — Heb **עָרַב** *surround.* — Hence **ṢṢP:** *a circle, an assembly* (comp. **חֶלְפָה**).

**ṢṢP:** *circut.* The passage chap. III. 3. **ṢṢP:** **ṢṢ:** **ḡḡḡḡ:** **ḡḡḡḡ:** **ḡḡḡḡ:** seems inaccurately expressed, since the words **ḡḡḡḡ:** **ḡḡḡḡ:** imply measurement in a straight line from one side to the other.

**ṢṢ:** *the eye, a fountain*, pl. **ḡḡṢ:** See Syr. gl. **ح** **Ṣ:** *a man*, as opposed to **ḡḡḡ:** (*anest*) *a woman*; pl. **Ṣ:**

**ṢṢ:** impf. **PṢ:** *surround.*

**ṢṢ:** impf **PṢ:** *close, shut.* — Ar. **عَصَا** *bind up a wound*; **أَغَضَى**, Heb **עָצַף**, *close the eyelids.* **ṢṢ:** (form **ḡḡḡ**) f. **ṢṢ:** *closed, shut.*

**ṢṢ:** not used. IX. **ṢṢ:** impf **PṢ:** *cast lots.* Denom. from

**ṢṢ:** *a tree* (also *the cross* or *gallows*), *wood, a lot* [for purposes of divination the Arabs used to employ small unfeathered arrows, or similar pieces of wood, with certain marks upon them; comp. Ezech. XXI. 26, and see Gesenius' Thesaurus, art. **קָסָם**]. — Ar. **عَصَا** *a staff, spear*, Heb. **עֵץ** *a tree, wood* (comp. Phoen. **יר** *wood* = Heb **עֵץ**, inscr. Tugg. l. 6. **החֵרֶשׁ שִׁיר** *the*

*cutters of wood*, i. e. carpenters; according to Augustine, *iar*); Aram. ܡܪܝܢ, ܡܪܝܢ, ܡܪܝܢ, ܡܪܝܢ, also ܡܪܝܢ, ܡܪܝܢ.

UHP: *produce worms*. Denom. from

ܐܡܝܢ: *a worm, maggot, caterpillar*; pl. ܐܡܝܢܝܬܝܢ::

## H:

H: f. ܚܝܬ: *who, which, that*; pl. m. f. ܚܐ:: Like the cognate ܚ in the Aram. dialects, it is used to circumscribe the genit., as ܡܢ ܚܝܬ: ܚܝܬ: *a psalm of David*, ܚܝܬ: ܚܝܬ: ܚܝܬ: *a description of the righteous and of sinners*, ܚܝܬ: ܚܝܬ: ܚܝܬ: *this is the gate of the Lord*. It is also used as a conj. *that*. — See Chald. gl. ܚ.

H: accus. H: f. ܚ: *this, that*; pl. in. ܚܐ: f. ܚܐ:: Hence ܚܐܝܬ: *thus*, ܚܐܝܬ: *after this*.

ܚܝܬ: acc. ܚܝܬ: f. ܚܝܬ: acc. ܚܝܬ: *this, that*; pl. m. ܚܐܝܬ: acc. — ܚ: f. ܚܐܝܬ: acc — ܚ:: ܚܐܝܬ: and ܚܐܝܬ: acc. — ܚ: m. f. *this, that*; pl. ܚܐܝܬ: and ܚܐܝܬ: acc. — ܚ:: With these different forms comp. Ar. ܚܐ, f. ܚܐ (ܚܐ, ܚܐ), pl. ܚܐܐ; ܚܐ, f. ܚܐ, pl. ܚܐܐ; Himyar. inscr. ܚ (Rödiger's Transl. of Wellsted's Travels, p. 384, 388, 398), ܚ (p. 398); Heb. m. ܚ, f. ܚ, ܚ, ܚܐ m. f. ܚ, pl. ܚܐ; Phoen. ܚ m. f. (inscr. Sidon.), *syth* f. (Plaut. Poenul. I. 1, 1), ܚ (inscr. Sidon.); Aram. ܚ, ܚ, ܚ, f. ܚ, ܚ, ܚ, pl. ܚܐܐ, ܚܐܐ, ܚܐܐ; in the Egypt. dial. ܚ, f. ܚ (Gesenius, Monum. Phoen. p. 242).

Hܐܝܬ: impf. ܚܐܝܬ: subj. ܚܐܝܬ: *remember, be mindful of*.

VIII. ܚܐܝܬ: *remember, recollect*. — See Chald. gl. ܚܐܝܬ.

**P:**

**PḶ:** *the right side, right hand.* — See Chald. gl. ימין.

**P-Ḷ:** impf. **ḶḶ-Ḷ:** *dry up, wither.* — See Chald. gl. שׁבַּח.

**P-Ḷ:** *the dry land.*

**PḶ:** *Iωνας, Jonah.*

**PḶ:** :: See **ḶḶ:** ::

**PḶ:** *now.* — Comp. of **PḶ:** = נִינְּ *thus* (as in **PḶ:**), and a subst. denoting *time*, which appears in the Ar. **إِذَا**, **إِذَا**, *when*, **حِينَئِذٍ** *then*, **إِذَاكَ** *then*, Heb. **אָז**, Aram **כִּנְּ**, **כִּנְּ**, and Aeth. **ḶḶ:** *when?*

**P:**

**PḶ:** *blood.* — See Chald. gl. **ḶḶ.**

**PḶ:** *above, upon, on;* with suff. **PḶ:** etc.

**PḶ:** *a mountain;* pl. **ḶḶ:** Sam. **ḶḶ**, Heb. **ḶḶ**; connected with Chald. **ḶḶ** (see Chald. gl.).

**PḶ:** *be safe, sound.* IV. **ḶḶ:** *save, preserve,* impf. **PḶ:** (*yādēkhēn*), subj. **PḶ:** (*yādkhēn*).

**PḶ:** impf. **ḶḶ-Ḷ:** *do again, repeat, reiterate* (comp **ḶḶ**, **ḶḶ**).

**PḶ:** *second;* adv. acc. **PḶ:** *a second time, again.*

**PḶ:** and — **PḶ:** f. — **PḶ:** — **PḶ:** *second.*

**P:**

**PḶ:** impf. **ḶḶ:** subj. **ḶḶ:** *act, do, work.* — Ar.

**جَبَر** *set a broken limb, strengthen;* Heb. **בָּרַךְ**, Aram. **בָּרַךְ**, **בָּרַךְ**, **בָּרַךְ**, *be strong* As to the form, comp.

Ar. **عَمِلَ** *act, do*, whence **عَمِلٌ** *practice*, as opp. to **عِلْمٌ** *theory*.

**ገብር**: *a slave or servant*; pl. **አገብርት**:: See Chald. gl. **גבר**.

**ተገብር**: *trade, occupation*.

**ዋግብር**: *way of acting, conduct, acta, res gestae*; pl. **ዋግብራት**::

**ገዥ**: impf. **ይገዥ**: *be humble or submissive to, serve or obey, praise and thank God in a humble spirit*. IX.

**ተገዥ**: *humble one'sself, confess one's sins, give thanks to God*. — Ar. **جَنَأَ**, III. **جَانَأَ**, VI. **تَجَانَأَ**, *fall prostrate*, Aram. **ܢܝܢ**, **ܠܢ** *he down*.

**ገሀረ**: and **ገሀረ**: *cry out, esp. from pain, groan*. — Ar. **جَارَ** *cry out*, Heb. **גָּרַר**, Syr. **ܕܪܐ**, *chide*.

**ገዓር**: *outcry, groaning*.

**ገዢ**:: A common verb in Amhâric in the form **ገዛ**: *possess, rule*; also found by Rödiger (transl. of Wellsted's Travels, p. 398) in the Hîmyaritic inscr. under the form **ጸጸ**.

**አገዢ**: *a ruler or master*, voc. **አገዢህ**:: pl. **አጋኝዘት**: and sometimes **አጋኝዘት**:: Hence **አገዢ-ብጩር**: *God* (lit. the Lord of the Earth). — As to its form, **አገዢ**: seems related to the intensive adj. of the form **أَفْعَلٌ** in Arab., of which formation **רָבִיב**, **רָבִיב**, and **רָבִיב**, are remnants in Heb.

**ገደለ**: impf. **ይገደል**: *throw away, reject, abandon, neglect*. — Ar. **قَذَى** (see the Arab. text, chap. II. 11).

**ṢḤ:** *the face, countenance, surface, front.*

**ḤṢḤ:** = מַפְנֵי, מַפְנֵי.

**ṢḤṢ:** *overturn, destroy.* VII. **ṢḤṢḤ:** *be overturned, destroyed* Appar. comp. of حَفَا *tilt over a vessel and pour out its contents, dash to the ground, and فَتَا break.* Cognate words in actual use in Aeth. are **ṢḤṢ:** *attack, insult* (Ar. جَعَّ *dash to the ground, حَفَا insult*), and **ḤṢṢ:** *break* (Heb. פָּצַע, Ar. فَتَّ).

### Ṣ:

**ṢṢ:** *very, excessively.*

**ṢḤḤ:** *be extinguished, perish.* IV. **ḤṢḤ:** *extinguish, destroy* — Ar. طَعِيَ, Chald. טָפַח, טָפַח.

### Ṣ:

**ṢṢṢ:** impf. **ṢṢṢṢ:** *give shade, overshadow.*

**ḤṢṢṢ:** *shade, shadow.* — See Chald. gl. מַלֵּל.

**ṢṢṢ:** impf. **ṢṢṢ:** *pray, vow.* — See Chald. gl. צָלַל.

**ḤṢṢ:** *prayer; pl. ḤṢṢṢṢ:*

**ṢṢṢ:** not used. III. **ṢṢṢ:** *labour, bestow labour upon, be distressed or afflicted*

**ḤṢḤ:** *a temple or palace; pl. ḤḤḤḤ:* Ar. صَرَحَ, Heb. צָרַח.

**ḤṢḤ:** *cry out.* — Ar. صَرَخَ, Heb. צָרַח, Chald. צָרַח; in Syr. we find ܥܝܪܝܬܐ *a harsh cry, as of an eagle, peacock, etc.*

**ḤḤḤ:** *a cry.* — Ar. صَرَخَ.





فَلَمَّ, فَلَقَ, فَلَدَ, فَلَّحَ, فَلَمَّ, and cognate words.

ḤWḥ: not used VII. ṬḤWḥ: impf. PṬḤWḥ: *rejoice, be glad*. — Ar. فَصَحَ *be clear*, يَوْمٌ فَصَحٌ *a clear day*; Syr. أَفَّيَسَ; *gladden* or more prob. connected with فَسَحَ *be wide, spacious*; comp. نَسَطَ *spread out*, VII. اِنْبَسَطَ *be glad*, شَرَحَ *widen, expand*, VII. اِنشَرَحَ *be cheerful*.

ḤWḥ: *joy*.

ḤCU: impf. PḤCU: *be afraid, fear*

ḤCUṬ: *fear*

ḤΦR: impf. PḤΦR: *examine or survey, count; wish, desire*. — Heb. בָּרַד *examine, survey, miss upon examination or survey* (1 Sam. XX. 6, XXV. 15), Ar. فَدَّ *seek what has been lost, long for*, فَدٌّ *longing, regret*.

ḤṢW: impf. PḤṢ: *send*. — Heb. הָפַד, Aram. הָפַד, פָּנִי, פָּנָה, عَيَّبَ, הָפַד turn (verit se), הָפַד the face; comp وَحَّه *send*, تَوَحَّه *turn towards*, وَحَّه *the face*.

ḤṢṬ: *a road, journey, way of life, conduct*; pl. ḤṢW:

ḤṢPṬ: Comp. הָפַד, הָפַד, הָפַד, הָפַד, הָפַד, הָפַד, etc.

ḤRP: impf. PḤR: *restore or make good, requite good or evil, fulfil, perform*. — Ar. فَدَى, Heb. הָפַד, *ransom*.

ḤRḤR: *be more abundant, exceed, excel*.

ḤRḤR: *the greater part*, adv. acc. — R: *very, much*, with ḤRḤ: *more than*.

**𐤀𐤌𐤆**: impf. **𐤏𐤀𐤕**: *create*. — Ar. فَطَرَ. See Gesenius' Thesaurus, art. פָּעַר.

**𐤀𐤕𐤆**: *creation*. — Ar. فِطْرَةٌ.

**𐤀𐤕𐤏**: impf. **𐤏𐤀𐤕𐤏**: *end, finish, fulfil*. VIII. **𐤕𐤀𐤕𐤏** pass. — Ar فَصَمَ *cut, break*, IV. اَنْصَمَ *cease* Heb. נָצַח.

## ARABIC VERSION.

بِسْمِ الْآبِ وَالْأَنِّ وَالرُّوحِ الْفَدِّسِ إِلَهٍ وَاحِدٍ \*  
تَرْجَمَةُ نُبُوَّةِ بَوْنَانَ النَّبِيِّ أَنَّنِ مَتَّى (١) صَلَانُهُ تَكُونُ مَعَنَا آمِينَ \*  
الْفَصْلُ الْأَوَّلُ \*

- 1 وَكَانَتْ كَلِمَةُ الرَّبِّ عَلَى بَوْنَانَ نِنْ مَتَّى (٢) يَقُولُ لَهُ، فَمَنْ  
2 قَانْطَلِقُ إِلَى نِينَوَى الْمَدِينَةِ الْعَظِيمَةِ وَنَادِي (٣) فِيهَا بِإِنَّ  
3 شُرُورَكُمْ قَدْ صَعِدَتْ أَمَامِي، وَقَامَ بَوْنَانُ لِيَقْرَأَ إِلَى تَرْسِيسَ  
مِنْ قُدَّامِ الرَّبِّ وَهَبَطَ إِلَى يَافَا وَوَحَدَ سَعِبَةً نَخْرُجُ إِلَى  
تَرْسِيسَ فَأَعْطَى الْمَلَّاحَ أُخْرَةً وَنَزَلَ فِي السَّفِينَةِ لِيَدْخُلَ  
4 مَعَهُمْ إِلَى تَرْسِيسَ هَرًّا مِنْ قُدَّامِ الرَّبِّ، فَأَهَبَ الرَّبُّ  
رِيحًا عَظِيمَةً فِي الْبَحْرِ وَكَانَ مَوْجٌ عَظِيمٌ فِي الْبَحْرِ وَكَانَتْ  
5 السَّفِينَةُ تَتَمَايَلُ لِيَتَنَكَّسَرَ، وَفَرَّقَ (٤) الْمَلَّاحُونَ وَجَّارَ كُلِّ  
إِنْسَانٍ مِنْهُمْ إِلَى إِلَهِهِ وَطَرَحُوا مَتَاعًا مِنَ السَّفِينَةِ فِي  
الْبَحْرِ لِيُبْخَفُوا عَنْهَا وَيَبَوْنَانُ (٥) هَبَطَ إِلَى أَسْفَلِ السَّفِينَةِ

١) Ms متى. ٢) Ms. مسا. ٣) Vulg for وَنَادَى. ٤) Ms وفرق.

٥) The Ms adds لحق.

وَنَامَ ، فَدَنَا سَيْدُ السَّفِينَةِ وَالْمَلَأُحُونَ وَقَالُوا لَهُ لِمَاذَا 6  
تَنَامُ قُمْ أَدْعُوا<sup>١)</sup> إِلَهَكَ لَعَلَّ اللَّهَ يُخَلِّصُنَا وَلَا نَهْلِكَ ،  
وَقَالَ الرَّجُلُ مِنْهُمْ لِصَاحِبِهِ تَعَالَوْا نَفْتَرِعْ لِنَعْلَمَ هَذَا الشَّرَّ 7  
مِنْ قَبْلِ مَنْ جَاءَ عَلَيْنَا فَأَقْتَرَعُوا فَصَارَتْ الْقُرْعَةُ عَلَى  
بَوْنَانَ ، فَقَالُوا لَهُ أَخْبِرْنَا هَذَا الشَّرَّ لِمَاذَا آتَى عَلَيْنَا وَمَا 8  
ذَا عَمَلِكَ وَمِنْ أَيْنَ أَنْتَ وَآيَ أَرْضِ أَرْضِكَ وَمِنْ أَيِّ شَعْبٍ  
أَنْتَ ، فَقَالَ لَهُمْ بَوْنَانُ أَنَا عِبْرَانِيٌّ وَلِلَّهِ لِرَبِّ السَّمَاءِ أَخْشَى 9  
الَّذِي حَلَقَ الْبَرَّ وَالْبَحْرَ ، فَفَرُّوا<sup>٢)</sup> مِنْهُ الْقَوْمَ فَرًّا شَدِيدًا 10  
وَقَالُوا لَهُ مَاذَا صَنَعْتَ لِأَنَّ أَوْلَئِكَ النَّاسَ عَلِمُوا أَنَّهُ مِنْ  
فُدَامِ آلِإِلَهِ هَرَبَ ، فَلَمَّا أَخْبَرَهُمْ قَالُوا لَهُ فَمَاذَا تَصْنَعُ بِكَ 11  
حَتَّى يَسْكُنَ الْبَحْرُ عَمَّا لِأَنَّ الْبَحْرَ هُوَذَا مُنْطَلِقٌ يَزْخُرُ  
عَلَيْنَا ، قَالَ لَهُمْ خُذُونِي وَأَطْرَحُونِي فِي الْبَحْرِ وَهُوَ يَسْكُنُ 12  
عَنْكُمْ لِأَنِّي أَعْلَمُ أَنَّ هَذَا الْمَوْجَ الْعَظِيمَ مِنْ أَجْلِ هَاجَ  
عَلَيْكُمْ ، فَحَبِّدُوا أَوْلَئِكَ النَّاسَ أَنْ يَرْجِعُوا إِلَى السَّاحِلِ 13  
فَلَمْ يَجِدُوا إِلَى ذَلِكَ سَبِيلًا لِأَنَّ الْبَحْرَ كَانَ ذَاهِبًا بَرْخُرَ  
عَلَيْهِمْ ، وَدَعَوْا الرَّبَّ وَقَالُوا أَيُّهَا الرَّبُّ لَا نَحْسُبُ عَلَيْنَا 14  
الَّذِينَ الرِّكْيَ وَلَا نَهْلِكَ بِنَفْسِ هَذَا الرَّجُلِ إِنَّكَ أَنْتَ الرَّبُّ  
وَأَنْتَ تَصْنَعُ مَا تَشَاءُ ، وَآخُذُوا بَوْنَانَ وَطَرَحُوهُ فِي الْبَحْرِ 15  
فَاسْتَقَرَّ الْبَحْرُ وَهَدَّتْ<sup>٣)</sup> أَمْوَاجُهُ ، وَفَرُّوا<sup>٤)</sup> أَوْلَئِكَ النَّاسُ مِنْ 16

<sup>١)</sup> Vulg for أَدْعُ . <sup>٢)</sup> Ms فررو and فررو . <sup>٣)</sup> Vulg for وَهَدَّتْ .

<sup>٤)</sup> Ms فررو and فررو .

فُدَّامَ الرَّبِّ قَرَقًا شَدِيدًا وَذَنَحُوا ذَنَائِحَ لِلرَّبِّ وَنَدَرُوا  
لَهُ الْنُدُورَ \*

### الفصل الثاني \*

- 1 وَهَبَّ الرَّبُّ حُوتًا عَظِيمًا فَأَنْتَلَعَ يُونَانَ وَكَانَ يُونَانُ فِي بَطْنِ
  - 2 الْحُوتِ ثَلَاثَةَ أَيَّامٍ وَنَلَتْ<sup>(١)</sup> لَيْالٍ، وَصَلَّى يُونَانُ النَّبِيُّ فُدَّامَ
  - الرَّبِّ إِلَهِهِ وَهُوَ فِي بَطْنِ الْحُوتِ وَقَالَ \* صَلَاةُ يُونَانَ وَهُوَ
  - 3 فِي بَطْنِ الْحُوتِ \* دَعَا الرَّبَّ فِي حُرْنِي فَأَحَانَنِي وَمِنْ
  - 4 بَطْنِ الْجَحِيمِ نَضَرَعْتُ إِلَيْهِ وَسَمِعَ صَوْتِي، طَرَحَنِي فِي غُورِ
  - قَلْبِ الْبَحْرِ وَالْأَنْهَارُ أَحَاطَتْ بِي وَجَمِعُ أَمْوَاجِكَ عَلَيَّ
  - 5 عَبَرْتُ، وَأَنَا بِحَقِّ قُلْبٍ إِنِّي نَبَاعَدْتُ مِنْ حِذَاءِ عَيْنَيْكَ
  - 6 أَنْزَايَ الْآنَ أَعُودُ فَأَنْظُرَ إِلَى هَيْكَلِكَ الْبَقْدَسِ، وَقَدْ أَحَاطَتْ
  - بِي الْبَيَاهُ وَوَصَلْتُ إِلَى نَفْسِي وَالْأَهْوَالُ أَحَاطَتْ بِي فِي أَسْفَلِ
  - 7 الْبَحْرِ وَأَحْتَبِسَ رَأْسِي، وَإِلَى أَسْفَلِ الْجِبَالِ هَبَطْتُ أَغْلَافُهَا<sup>(٢)</sup>
  - بِي وَجَوَّي إِلَى الدَّهْرِ وَمِنْ الْعَنَارِ<sup>(٣)</sup> أَصْعَدْتُ حَيَانِي إِلَيْكَ
  - 8 يَا رَبِّي وَإِلَهِي، حَيْثُ أَغْتَمْتُ نَفْسِي ذَكَرْتُ الرَّبَّ وَدَحَلْتُ
  - 9 صَلَاتِي أَمَّا مَكَ وَإِلَى هَيْكَلِكَ الْبَقْدَسِ، وَكُلُّ الَّذِينَ يَحْفَظُونَ
  - 10 الْأَشْيَاءَ<sup>(٤)</sup> الْبَاطِلَةَ يَنْزُكُونَ رَحِمَنَهُمْ، أَنَا بِحَقِّ أَنَا بِصُورِ
  - 11 الشُّكْرِ أَقْرَبُ لَكَ ذَبَائِحَ وَمَا نَدَرْتُ أُوقِيهِ لِلرَّبِّ \* وَأَمَرَ
- الرَّبُّ الْحُوتَ فَقَدَفَ يُونَانَ فِي الْبَيْسِ \*

الانسان. Ms. (٣). العنار. Ms. (١). اغلافها Ms. (٢). وبلته Ms. (٤).

### الفصل الثالث \*

وَأَتَى كَلَامُ اللَّهِ إِلَى يُونَانَ مَرَّةً ثَانِيَةً يَقُولُ لَهُ، ثُمَّ وَأَنْطَلِقُ  
إِلَى بَنِي مَدْيَنَةَ الْعُظْمَى وَنَادَى<sup>ن</sup> فِيهَا بِمَا أَقُولُ لَكَ،  
وَقَامَ يُونَانُ فَأَنْطَلَقَ إِلَى بَنِي مِثْلَ كَلِمَةِ الرَّبِّ وَبَنَى  
كَانَتْ<sup>و</sup> مَدْيَنَةُ عَظِيمَةً مَسِيرَةً ثَلَاثَةَ أَيَّامٍ، وَنَدَى<sup>پ</sup> يُونَانُ  
أَنْ يَدْخُلَ إِلَى بَنِي مَسِيرَةً يَوْمٍ وَاحِدٍ وَنَادَى وَقَالَ مِنْ  
الآنَ إِلَى أَرْبَعِينَ يَوْمًا مَدْيَنَةُ بَنِي تَنْخَسِفُ، فَأَمُّوا  
أَهْلُ بَنِي بِاللَّهِ وَفَرَضُوا الصَّوْمَ وَلَبَسُوا الْمُسُوحَ مِنْ  
كِتَابِهِمْ إِلَى صِغَارِهِمْ، وَأَنْتَهَتْ<sup>ك</sup> الْكَلِمَةُ إِلَى مَلِكِ بَنِي  
فَقَامَ عَنْ كُرْسِيِّهِ وَنَزَعَ نَاجَهُ وَلَبَسَ مِسْحًا وَجَلَسَ عَلَى  
الرَّمَادِ، وَنَادَى فِي بَنِي وَقَالَ أَلَمَلِكُ وَأَشْرَفُهُ أَمَرُوا النَّاسَ  
وَالنِّبْرَانَ وَالْعَمَمَ وَالْبَهَائِمَ أَنْ لَا يَدْخُلُوا شَيْئًا مِنَ الطَّعَامِ  
وَلَا يَرْعَوْا وَالْمَاءَ فَلَا يَشْرَبُوا، وَلَكِنْ يَلْبَسُونَ الْمُسُوحَ  
النَّاسُ وَالْبَهَائِمُ أَيْضًا وَيَدْعُونَ اللَّهَ وَبَضْرَعُونَ إِلَيْهِ وَأَنْ  
يَرْجِعَ كُلُّ إِنْسَانٍ<sup>ق</sup> عَنْ طَرِيقِهِ السَّوِّ وَعَنِ الطَّلِيمِ الَّذِي  
فِي يَدَيْهِ، وَقَالُوا مِنْ<sup>ر</sup> هَذَا الَّذِي يَعْلَمُ إِنْ اللَّهَ يُقْبِلُ  
إِلَيْنَا وَيَتَرَحَّمُ عَلَيْنَا وَيَرُدُّ عَنَّا رَجْرَهُ وَعَصْبَهُ لِيَثَلَا نَهْلِكَ،

<sup>ن</sup>) Vulg. for وَنَادَى. <sup>و</sup>) The Ms. adds بعيدة. <sup>پ</sup>) Vulg for وَنَدَى.

<sup>ق</sup>) Ms. انسانًا. <sup>ر</sup>) So Ms, according to the Egyptian dialect, for مَنْ.

10 وَنَظَرَ اللَّهُ إِلَى أَعْمَالِهِمْ أَنَّهُمْ قَدْ تَابُوا وَرَجَعُوا عَنْ طُرُقِهِمْ  
السُّوءِ فَرَدَّ قَضَبَهُ وَرَجَرَهُ عَنْهُمْ فَلَمْ يُبْدِهِمْ (\*) \*

### الفصل الرابع \*

1 وَحَزَنَ يُونَانُ حَزَنًا شَدِيدًا وَنَكَرَهُ مِنْ ذَلِكَ جِدًّا، وَصَلَّى  
2 وَقَالَ قُدَّامَ الرَّبِّ أَيُّهَا الرَّبُّ أَلَمْ تَكُنْ هُدًى كَلِمَتِي وَأَنَا  
فِي بِلَادِي وَلِدْ لِكَ سَبَقْتُ وَفَرَرْتُ إِلَى تَرْسِيسَ قَدْ عَرَفْتُ  
بِحَقِّي أَنَّكَ إِلَهُ الرُّوُوفِ ذُو الثُّودَةِ كَتَبُ الرِّحْمَةِ تَرُدُّ الشَّرَّ،  
3 أَلَا بَا رَبِّ (١) أَنْرَعْ نَفْسِي مِنِّي لِأَنَّ الْمَوْتَ أَنْفَعَ لِي مِنَ  
4 الْحَيَاةِ، وَقَالَ لَهُ الرَّبُّ مَا أَشَدَّ مَا حَزَنْتَ يَا يُونَانُ، وَخَرَجَ  
5 يُونَانُ حَارِجَ الْمَدِينَةِ وَأَتَّخَذَ لَهُ هُنَاكَ مِظْلَةً (٢)، وَإِنَّ  
6 اللَّهَ الرَّبَّ أَمَرَ أَصْلَ الْقَرْعِ فَنَبَتَ وَارْتَفَعَ عَلَى رَأْسِ يُونَانَ  
وَصَارَ طَلَالًا عَلَى رَأْسِهِ وَتَفَرَّجَ (٣) مِنْ شِدَّتِهِ وَفَرَحَ يُونَانُ  
7 بِأَصْلِ الْقَرْعِ فَرَحًا عَظِيمًا، وَفِي الْيَوْمِ الْآخِرِ أَمَرَ اللَّهُ دُودَةً  
8 فِي مَطْلَعِ الْفَجْرِ فَضَرَّتْ أَصْلَ الْقَرْعِ وَقَرَضْنَهُ، فَلَمَّا طَلَعَتِ  
الْشَّمْسُ أَمَرَ اللَّهُ رِيحَ السُّوُمِ فَنَبَسَ أَصْلَ الْقَرْعِ وَحَمِيَتْ  
الْشَّمْسُ فِي رَأْسِ يُونَانَ فَاعْتَمَ وَسَالَ لِنَفْسِهِ الْمَوْتُ وَقَالَ

(١) Ms يببدم. (٢) For رَبِّي. (٣) Several words are wanting

here, which may be thus supplied from the London Polyglot

وَجَلَسَ تَحْتَهَا فِي الظِّلِّ إِلَى أَنْ يَرَى مَا يَكُونُ فِي الْمَدِينَةِ،

وتفرج Ms (٤)



إِنَّكَ يَا رَبِّ لَقَادِرٌ أَنْ تَنْزِعَ نَفْسِي مِنِّي لِأَتِيَ لَسْتُ خَيْرًا  
 مِنْ آبَائِي، وَقَالَ الرَّبُّ لِيُونَانَ مَا أَشَدَّ مَا حَزَنْتَ عَلَيَّ 9  
 أَصِلِ الْقَرْعَ فَقَالَ يُونَانُ حِدًا أَخَرْتَنِي حَتَّى الْمَوْتِ، فَقَالَ 10  
 لَهُ الرَّبُّ أَنْتَ شَفِقتَ عَلَى أَصِلِ الْقَرْعِ الَّذِي لَمْ تُعْنِ فِيهِ  
 وَلَمْ تُرَبِّهِ<sup>١١</sup> الَّذِي إِنَّهُ فِي لَيْلَةٍ نَبَتَ وَفِي لَيْلَةٍ يَبَسَ، فَكَيْفَ لَا 11  
 أَشْفُقُ أَنَا عَلَى نِبنَوِي الْعِدِينَةِ الْعَظِيمَةِ الَّتِي فِيهَا أَكْثَرُ  
 مِنْ أَنْتَنِي عَشْرَةَ<sup>١٢</sup> رِبْوَةً مِنَ النَّاسِ الَّذِينَ لَا يَعْرِفُونَ  
 أَيْمَانَهُمْ<sup>١٣</sup> مِنْ يَسَارِهِمْ وَنَهَائِهِمْ كَنْدَرَةٌ\*

نَمْ بِمَعُونَةِ اللَّهِ تَرْجِمَةُ نُبُوَّةِ يُونَانَ النَّبِيِّ صَلَاتُهُ نَحْفَظُنَا  
 آمِينَ\*

١١) Ms نربيه.

١٢) Ms عشر.

١٣) Ms ايمانهم

## GLOSSARY.

### I

ا interrog. particle; always joined in writing to the following word, as اَلَمْ. — See Chald. gl. ה.

اَبٌ a father; gen. اَبٌ, acc. اَبًا; in the construct state, nom. اَبُو, gen. اَبِي, acc. اَبَا; du. اَبَوَانِ two fathers, also father and mother; pl. اَبَاءٌ fathers, ancestors. — See Syr. gl. אב.

اِبْنٌ. See بَنَى.

اِنِّى, impf. يَأْتِي, come. — See Chald. gl. אהא.

اَجْرٌ a reward, hire; pl. اُجُورٌ. See Chald. gl. אגר.

اَجَلٌ cause (to be carefully distinguished from اَجَلٌ fate, death); لاَ اَجَلَ or مِنْ اَجَلٍ on account of, because of.

اَخَذَ, impf. يَأْخُذُ, imper. خُذْ, take, seize. VIII. اِتَّخَذَ (for اِتَّخَذَ or اِبْتَحَذَ, as اِتَّخَذَ receive hire, اِتَّخَذَ put on the robe called اِزَارٌ izār), take (for one's self), choose, make. — See Syr. gl. اسم.

اُخْرٌ other, another, pl. اُخْرُونَ and اُخَرٌ; f. اُخْرَى, pl. اُخَرٌ and اُخْرَيَاتٌ. — See Chald. gl. אחר.

أَرْضُ<sup>٩</sup> f. *the earth, the ground, a country*; pl. أَرْضُونَ. — See Chald. gl. ארע.

اسْمُ. See سَمَا.

أَصْلُ<sup>٩</sup> a *root, origin*; pl. أَصُولُ. Prob. connected with وَصَلَ *join, unite*.

الْ def. art. *the*; pron. by many of the Badawīn *hal* (Z d. D. M. G. vol. VI. p. 217); when followed by the letters ن ل ط ط ض ص ش س ر ر ذ د ت ب the final ل is assimilated, e. g. التَّمْرُ<sup>٩</sup> *the date*, الشَّمْسُ<sup>٩</sup> *the sun*, الظُّلْمُ<sup>٩</sup> *injustice*. — Heb. Phoen. הָל for הָל.

الَّذِي<sup>٩</sup>, f. الَّتِي<sup>٩</sup>, *who, which, that*; du. nom. m. اللّٰذَانِ<sup>٩</sup>, f. اللّٰتَانِ<sup>٩</sup>; pl. الَّذِينَ<sup>٩</sup>, f. الّٰتِي or الّٰتِي. Rarer forms are: pl. m. الْاُولٰٓئِي or الْاُولٰٓئِي, f. الْاُولٰٓئِي or الْاُولٰٓئِي; very rare: sing. m. الَّذِي<sup>٩</sup>, f. الَّتِي<sup>٩</sup>, pl. nom. m. الَّذِيْنَ<sup>٩</sup>. — الَّذِي<sup>٩</sup> is comp. of the art. اَلْ, a demonstr. letter ل (see ذَالِكَ), and the pron. ذِي, f. ذِي; and is therefore orig. nothing more than an emphatic demonstr., the Heb. הַלִּז, הַלִּז, Phoen. אלו (inscr. Eryc. l. 7). The art. اَلْ, and a cognate form of the demonstr. pron. ذُو (which see), are both used, though very rarely, as relatives. Comp. H: וּ, וּ, וּ.

اِلٰه or اِلٰه a *god, an idol*; pl. اِلٰهَةٌ; with the art. اِلٰهَةٌ, usually اِلٰه, usually *God*. — See Chald. gl. אלה.

إِلَيْكَ<sup>٩</sup>, إِلَى<sup>٩</sup> *to, towards, in addition to, until*; with suff. إِلَيْكَ, etc. — Heb. אֵלַי, poet. אֵלַי. See Chald. gl. לוּת.

أَمَّ<sup>٩</sup>, impf. يَوْمُ, prop *precede*, hence *set an example, teach*.

أَمَامَ <sup>ʔ</sup> *in front, before*; prop. the acc. of a noun <sup>ʔ</sup> *the front*.

أَمَرَ, impf. يَأْمُرُ, imper. مُرْ, *order, command*. — See Chald. gl. אָמַר.

أَمِنَ, impf. يَأْمِنُ, *be void of fear, secure, confide in*. IV. آمَنَ *make safe, protect*, with بِ, *believe in*, whence إِيْمَانٌ *belief, faith*. — See Chald. gl. אָמַן.

أَمِينَ, آمِينَ, אָמֵן, *Amen*.

أَنَّ conj. *that* After verbs of wishing, fearing, ordering, etc., and in gen. when a relation of design or causation is expressed, it requires the subj., as: أَخَافُ أَنَّ يَفْعَلَ كَذَا وَكَذَا *I fear that he will do so and so*, أَرَدْتُ أَنْ أَكْرِمَهُ *I wished to do him honour*; but if merely introducing the statement of a fact, it is followed by the perf. or impf. indic., as عَجِبْتُ أَنَّ كَتَبَ *I wonder that he wrote*, أَعْلَمُ أَنَّ يَنَامُ *I know that he is asleep*.

أَنَّ conj. *that*, followed by a noun or pron. in the acc., e. g. حَكَى أَنَّ سَيِّئَخَامِينَ شُيُوخَ بَغْدَادَ كَانَ لَهُ تَلْبِيزَانِ *it is related that a certain shaukh in Bagdād had two disciples*, حَكَى أَنَّهُ كَانَ بِيصَرَ مَلِكٌ *it is related that there was in Egypt a king* With the suff. 1 pers. sing. the form أَنَّنِي is equally common with أَنَّنِي.

إِنْ conj. *if*. In correlative clauses, as the general rule, it requires the verb of each clause to be in the perf. or the jussive, as: إِنْ فَعَلْتَ ذَلِكَ هَلَكَتَ or إِنْ تَفْعَلْ إِنْ تَفْعَلْ *if you do this, you (will) perish* — See Chald. gl. אִם.

إِنَّ a particle having the sense of *utique* or *profecto*, and followed by a noun or pron. in the acc., e. g. إِنَّ اللَّهَ *profecto Deus omnipotens est.* In many cases it does not admit of any transl. into English, e. g. إِنَّهَا قَالَتْ *then she said.* With the suff. 1 pers. sing. إِنِّي is used as well as إِنِّى.

أَنَا *I*, pl. نَحْنُ *we.* In poetry the second syll. is often short (u u); the form أَنْ is also said to occur (comp. Aeth. አንኦ:). — See Chald. gl. אנא.

أَنْتَ, f. أَنْتِ, *thou*; du. أَنْتُمَا, pl. m. أَنْتُمْ; f. أَنْتُنَّ. — See Chald. gl. אתה.

إِنْسَانٌ *a man, person, individual*; pl. أَنْفُسٌ or نَاسٌ. The fem. إِنْسَانَةٌ is said to exist. — See Chald. gl. אנוש.

أَهْلٌ *the family or kindred of a man, the people or inhabitants of a place*; pl. أَهْلٌ, أَهْلُونَ. — The word orig. means a man's *tent*, Heb. אהל (comp. בֵּית, and house).

أَوَّلٌ *first*, pl. أَوَّلُونَ, أَوَائِلُ, أَوَّلٌ; f. أُولَى, pl. أُولٌ. أَوْلَايَكَ. See ذَاكَ.

آنَ *time, a moment*; adv. acc. أَلَانَ *now.*

أَيُّ, f. أَيَّةٌ, *who, which, what? whoever, whatever.* — See Chald. gl. אי. — يَا أَيُّهَا, *oh*, interj. *O!*

followed by a def. noun in the nom., as أَيُّهَا الرَّزِيزُ *O vizir!*

أَيْضًا *again, also*; prop. the acc. of a noun أَيْضٌ *returning, repetition*, from أَمَضَ, impf. يَمِئِضُ, *return* (comp. Syr. ܐܡܝܨ from ܐܡܝܬ).

أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* — See Chald. gl. א.י.

ب

بِ *in, at or near, by, with, on account of, etc.* — See Chald. gl. ב.

بَحْرٌ *the sea, a large river*; pl. بَحَارٌ, نُحُورٌ, بَحَارٌ. — See Aeth. gl. ባሕር:

بَدَأَ, impf. يَبْدَأُ, *begin*. The form كَدَى, chap. III. 4, is vulgar.

بَرٌّ *the dry land, a plain or desert*. — See Syr. gl. ܒܪ.

بَطَلَ, impf. يَبْطُلُ, *be in vain, useless, fruitless, idle*. —

Aeth. በለለ: *be in vain*, Heb. בָּטַל *cease from labour*, Aram. בטל, בטל, 279, *cease, desist*

بَاطِلٌ part. adj. *vain, useless; false, wrong, opp. to حَقٌّ*

بَطْنٌ *the belly, womb, the innermost part*; pl. بُطُونٌ. — Heb. בֶּטֶן, Chald. בטנא.

بَعَدَ, impf. يَبْعَدُ, and بَعِدَ impf. يَبْعِدُ, *be distant, far off* VI. تَبَاعَدَ *recede from one another, be removed or distant*. — Aeth. በሆድ: *change, alter*.

بَعِيدٌ, f. بَعِيدَةٌ, *distant*

بَلَدٌ *a town or city, province, country*; pl. بِلَادٌ.

بَلَغَ, impf. يَبْلُغُ, *swallow* VIII. اِبْتَلَعَ *id.* — See Chald. gl. בלע.

بَنَى, impf. يَبْنِي, *build*; بَنَى عَلَى أَهْلِهِ or بِأَهْلِهِ *marry and beget children* (comp. בָּנָה בֵּיתָ לְפִלְגִּי or עָשָׂה Deut.

XXV. 9, 2 Sam. VII. 11, 27; Turkish **أَوْلَنْتَكَ** evlenmek, *marry*, from **أَوْ** ev, *a house*). — Heb. **בָּנָה**, Aram **בָּנָא**, **בָּנָא**, **בָּנָא**.

**إِئِنَّ** *a son*; pl. **أَبْنَاءَ**, **بَنُونَ**. In stating names of persons, it takes the form **بُنْ**, but only when immediately preceded and followed by a proper name; e. g. one **الشَّيْخُ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ** may also be spoken of **أَبْنُ مَسْعُودٍ**. — Heb. Phoen. **בן** (**בן** - **בן**); in Aram. only the pl. **בְּנִין**, **בְּנֵי**, **בְּנֵי** occurs. — The fem. is **إِنْتِ** or **بِنْتُ** *a daughter*, pl. **بَنَاتٌ**, Heb. Phoen. **בן** (for **בִּנָּה**), with suff. **בְּנֵי**, Aeth. **በጌጌ**: in the phrase **በጌጌ: ሀይሉ** *the pupil of the eye*; Aram pl. **בְּנִין**, **בְּנֵי**. — See Chald. gl. **בר**.

**هم** not used. IV. **أَبْهَمَ** *shut* X. **إِسْتَبْهَمَ** *be dumb*. **بَهِيمَةً** *an animal* (we speak of „the dumb animals“); pl. **بَهَائِمٌ**. — Heb. **בהמה**, Sam. **ܒܗܡܐ**; Aeth. **በሃዋ**: *dumb*. **نَادَ**, impf. **يَبِيدُ**, *go away, perish*. IV. **أَنَادَ** *destroy*. Comp. **הָלַךְ**, **הָלַךְ**, and **מָצָא**. — See Chald. gl. **אבר**.

### ت

**تَوَدَّ**. See **وَادَّ**.

**تَحْتَ** *under, beneath*; acc. of a subst. **تَحْتُ** *the lower part*. — See Chald. gl. **חתחת**.

**تَرْجَمَ** *translate from one lang. into another, interpret, explain, entitle*. — Aeth. **ተርጎመ**; Aram. **תרגם**. Hence Ar. **تَرْجَمَانٌ**, Aeth. **ተርጎማ**: Chald. **תורגמן** (**ת**),

Syr. **ܡܕܢܐ**, *an interpreter* (Ital. *turcimanno*, Portug. *turgimão*, *trugimão*, Fr. *drogman*, Engl. *dragoman*).

تَرْجَمَةٌ *a translation, history, chapter or section*; pl. تَرَاجِمُ. — Chald. תַּרְגוֹם.

تَرْسِيسُ, *Θαρσις*, תַּרְשִׁישׁ, *Tartessus*. The geographical Lexicon entitled مَرَايِدُ الْأَطْلَاعِ has ترشیش.

قَرَّ, impf. يَتَرِّكُ, *leave* or *abandon*, *let*. — See Chald.  
gl. חרר.

قَم, impf. يَتِمُّ, *be whole, entire, complete or finished; finish*,  
— Heb. חָמ.

تَابَ, impf. يَتُوبُ, *repent.* — See Chald. gl. חוּב.

<sup>9</sup> تَاج *a crown or tiara*; pl. <sup>9</sup> تِيَجَان. — See Syr. gl. ١٤.

و

ثَلَاثَةٌ or ثَلَاثُ, f. ثَلَاث or ثَلَاثُ, *three*. — See Chald.  
gl. חלה.

ثَالِثٌ, f. ثَالِثَةٌ, *third*. — See Aeth. gl. 𐩦𐩣𐩨::

إِثْنَانِ, f. إِثْنَانِ, *two*. Hence إِثْنَا عَشَرَ, f. إِثْنَانِ, *twelve*; vulg. إِثْنَا عَشَرَ. See *عشر* and *Chald.* חרין.

ثَانِ, f. ثَانِيَّةٌ, *second*. — See Aeth. gl. **ἄ.ἔ.ἑ.:**

ثَوْر *an ox*; pl. ثِيْرَان. — See Chald. gl. חור.

## ८

جَارَ, impf. يَجَارُ, *cry out, bellow; pray or supplicate with cries and tears.* — See Aeth. gl. 702::



أَجْبَدُ *a mountain*; pl. أَجْبَالُ, جِبَالُ.

جَحِمَ, impf. يَجْحِمُ, and جَحَّمَ, impf. يَجْحَمُ, *burn*.

جَحِيمٌ *a fiercely burning fire; hellfire, hell*

جَدَّ, impf. يَجِدُّ, يَجِدُّ, *exert one's self, be diligent, serious*.

جِدٌّ *diligence, zeal, earnestness* (opp. to هَرَلٌ); adv.

acc. جِدًّا *exceedingly, very*.

جَلَسَ, impf. يَجْلِسُ, *sit*. — Heb. יָשַׁב.

جَمَعَ, impf. يَجْمَعُ, *unite, collect, assemble*

جَمِيعٌ *the whole, all*.

جَهَدَ, impf. يَجْهَدُ, *exert one's self, labour, strive*.

حَابَ, impf. يَحْبُوبُ, *cleave, rend; traverse* (Heb. חָבַ). IV.

أَجَابَ *answer*. Aram. ܐܝܬܝܬܐ, ܐܝܬܝܬܐ.

جَاءَ, impf. يَأْتِي, *come*.

## ح

حَبَسَ, impf. يَحْبِسُ, *hold back, restrain, confine, imprison*.

VIII. اِحْتَبَسَ id. — See Syr. gl. ܡܚܒܝܬܐ.

حَتَّى *as far as, till, to; adv. even, also; conj. till, that, so that, in order that; when a purpose or design on*

the part of the agent is implied, it is followed by the subj. — Connected with حَدٌّ *limit, boundary*.

حَدَا, impf. يَحْدُو, *match one article with another*. III. حَادَى *be over-against or opposite to*.

حَدَاءُ *the being opposite to; adv. acc. حِدَاءً opposite;*

حَدَاءُ *from before*

حَرَن, impf. يَحْرَنُ *be sad, sorrowful*. IV. أَحْزَنَ *make sad, distress*. — See Aeth. gl. 𐩇𐩣𐩣::

حَزَن and حُزْن *sorrow, grief*. — Aeth. 𐩇𐩣𐩣::

حَسَب, impf. يَحْسِبُ, *count, reckon*. To be carefully distinguished from حَسِبَ, impf. يَحْسِبُ or يَحْسَبُ *think*. — Aeth. 𐩇𐩣𐩣: Heb. חָשַׁב, Aram. חָשַׁב, ܚܫܒ, ܚܫܒ.

حَفِظَ, impf. يَحْفَظُ, *watch or observe, keep, guard, preserve, retain in the memory*. — Syr. سَعِدَ *incite, exhort, encourage*.

حَقَّ, impf. يَحْكُ and يَحْكُ, *be necessary, proper, right, just*. — Heb. חָק (see Gesenius' Thesaurus), Aeth. 𐩇𐩣𐩣: *appoint, ordain*.

حَقٌّ *what is right and proper, truth, justice, equity*; حَقِّقَ *truly, verily*. — Heb. חָק *a law*, Aeth. 𐩇𐩣𐩣: *law, religion*.

حَمِيَ, impf. يَحْمِي, *be warm, hot*. Cognate حَمَّ, impf. يَحْمُ *warm*, impf. يَحْمُ *be warm*. — See Syr. gl. ܫܡܪ, Aeth. gl. 𐩇𐩣𐩣::

أَحْوَاتُ, حِثَانُ *a fish*; pl. حِثَانُ.

حَاطَ, impf. يَحْوَطُ, *guard, preserve*. IV. أَحَاطَ *surround*, construed with بِ.

حَيْثُ *where, when*.

حَيَّ, impf. يَحْيِي, and حَيَّ, impf. يَحْيِي, *live*. — See Chald. gl. ܚܝܝ.

حَيَاةٌ and حَيَوَةٌ *life*. — Aeth. 𐩇𐩣𐩣::

خ

خَبَرَ, impf. يَخْبُرُ, *know*; خَبَرٌ, impf. يَخْبُرُ *be versed or experienced in*; خَبَرَ, impf. يَخْبُرُ, *experience*. IV. أَخْبَرَ *inform of, report, relate*.

خَرَجَ, impf. يَخْرُجُ, *go out*. Part. adj. خَارِجٌ *going out, what is outside*; adv. acc. خَارِجٌ *outside*.

حَسَفَ, impf. يَحْسِفُ, *tear, cut off a part, diminish; be eclipsed (the moon); sink and disappear*. VII. انْكَسَفَ *be eclipsed, submerged*.

خَشِيَ, impf. يَخْشَى, *fear*.

خَفَّ, impf. يَخِفُّ, *be light, slight, few, numble*. II. حَقَّفَ *lighten, alleviate; takes the acc. of the burden and عَنْ with the person relieved, عَنْهُ*. خَفَّفَ الشَّيْءَ عَنْهُ.

خَلَصَ, impf. يَخْلُصُ, *be preserved or delivered, come safely to, attain to; be pure, good, excellent*. II. خَلَّصَ *deliver; make pure*. — Heb. חָלַץ *pull out or off* (Ar. حَلَعَ *take off clothes*, Syr. ܡܚܝ *strip or plunder*), II. *deliver*.

خَلَقَ, impf. يَخْلُقُ, *smooth or polish, frame or fashion, create*; خَلِقَ, خَلَقَ, *be smooth*. — Heb. חָלַק.

خَيْرٌ *good*; followed by مِنْ, *better than*; pl. أَحْيَارٌ, حِبَارٌ. — Aeth. 𐩧𐩣𐩪::

د

دَخَلَ, impf. يَدْخُلُ, *enter*.

دَعَا, impf. يَدْعُو, *call, invite; call on or pray to; bless*  
(عَلَى فُلَانٍ), *curse* (لِفُلَانٍ).

دَمٌ *blood*; pl. دِمَاءٌ. — See Chald. gl. ٥٦.

دَنَا, impf. يَدْنُو, *be near, approach*. — Syr. ܕܢܐ *ap-  
proach, undertake, agree with, obey*.

دَهْرٌ *time*, partic. *a long period, an age*; pl. دُهُورٌ; اَلدَّهْرُ  
or اِلَى اَلدَّهْرِ *for ever*, לעולם. The origin of the word  
is to be sought in the *circling* course of the seasons;  
comp. دَارٌ, قَارٌ, قَارٌ, from دَوَّر and قَار = دَار *re-  
volve*; also Syr. ܕܡܐ *a mill*.

دُودَةٌ *a worm*; coll. دُودٌ.

دَانَ, impf. يَدِينُ, *be in debt, submit to or obey, worship;  
repay or requite, judge or condemn*. — See Chald.  
gl. ٥٧.

مَدَائِنُ, مُدُنٌ *a city*; pl. مَدَائِنُ.

ذ

ذَا, f. ذِي (تِي, قَا); du. nom. m. ذَانِ, f. تَانِ; pl. أَولَاءُ  
and أَوْلَى (first syll. short); *this*. ذَا is often annexed to  
the interrog. مَنْ, مَا, as: مَنْ ذَا ضَرَبَكَ *who (was it  
that) beat thee?* مَا ذَا قُلْتَ *what hast thou said?*  
shorter forms of expression for مَنْ ذَا الدِّي ضَرَبَكَ,

مَاذَا عَمَلُكَ; مَاذَا الذی قلت *what is thy trade or profession?* — See Aeth. gl. H::

أُولَئِكَ, f. تَأْنِكَ; du. nom. m. ذَانِكَ; f. تَأْنِكَ; pl. تَأْنِكَ; *this, that.*

أُولَئِكَ, f. تَأْنِكَ; du. nom. m. ذَانِكَ; f. تَأْنِكَ; pl. تَأْنِكَ; (scarcely used); *this, that.* — ذَاكَ is comp. of ذَا and the pron. suff. كَ; ذَلِكْ of the same words with the addit. of the demonstr. letter ل (see أَلَدِي). In old writings the pron. suff. is regularly declined according to the number and sex of the persons addressed, e. g. فَذَلِكَ أَلَدِي لَمَنْ تَنَبَّيَ فِيهِ, ذَلِكُمْ أَلَّهُ رَبُّكُمْ, ذَلِكُمَا أَلِكِتَابُ *this is he because of whom you (women) reproached me.*

ذَبَحَ, impf. يَذْبَحُ, *kill, sacrifice,* — See Chald. gl. רבח.

ذَبِيحَةٌ *an animal killed in sacrifice, a victim;* pl. ذَبَائِحُ.

ذَكَرَ, impf. يَذْكُرُ, *remember, mention, relate.* — See Chald. gl. רבר.

ذَلِكَ. See ذَاكَ.

ذَهَبَ, impf. يَذْهَبُ, *go, go away, depart*

ذُو, f. ذَاتٌ, *the owner or possessor of a thing, one who is endowed with a quality.* Being almost only found in the construct state, its decl. is as follows: sing. m. nom. ذُو, gen. ذِي, acc. ذَا; f. nom. ذَاتٌ; du. m. nom. ذَوَا, f. ذَوَاتَا; pl. m. nom. ذَوُو and أُولُو

(first syll. short), f. **دَوَاتٌ**. — It is really the same word as Aram. **דָּו, דָּ, דָּ**, Heb. **דָּו, דָּ**, f. **דָּוָה**.

**ذَاق**, impf **بَذُوقُ**, *taste*.

)

**رَأْسٌ** *the head*; pl. **رُؤُوسٌ, رُؤُوسٌ**. — See Chald. gl. **רִיש**.

**رَأَفَ**, impf. **يَرَأَفُ**; **رَوَّفَ**, impf. **يَرَوِّفُ**, *be compassionate or merciful*. Connected with **رَخَفَ** *be soft*, Heb. **רָחַף**. See Syr. gl. **رُف**.

**رَوَّوْفٌ, رَوَّوْفٌ**, *compassionate, merciful*.

**رَأَى**, impf. **يَرَى** (for **يَرَأَى**), *see, think*. — See Aeth. gl. **ርእ** ::

**رَبٌّ** *a possessor, owner, master*; **الرَّبُّ** *the Lord*; pl. **أَرْبَابٌ**. — See Chald. gl. **רבב**.

**أَرْبَعَةٌ**, f. **أَرْبَعٌ**, *four*; pl. **أَرْبَعُونَ** *forty*. — See Chald. gl. **ארבע**.

**رَاعٍ** *fourth*. — See Aeth. gl. **ርብ** ::

**رَبَّأَ**, impf. **يَرْبُو**, *grow, grow up, increase*. II. **رَبَّى** *rear, bring up, educate*. — See Chald. gl. **רבא**.

**رَبْوَةٌ** *ten thousand* — See Chald. gl. **רבב**.

**رَجْرَجٌ** *filth; a crime, punishment, anger*. Another form is **رَجَسٌ**, pl. **أَرْجَاسٌ**. — See Chald. gl. **רגו**.

**رَجَعَ**, impf. **يَرْجِعُ**, *return*.

**رَجُلٌ** *a man* (as distinct from a woman); pl. **رَجَالٌ**.

**رَحِمَ**, impf. **يَرْحَمُ**, *be compassionate, have pity or mercy upon*. V. **تَرَحَّمَ**. id. — See Chald. gl. **רחם**.

**رَحْمَةٌ** *mercy*.

رَدَّ, impf. يَرُدُّ, *send or give back, restore; avert; reject or refuse; answer, confute.*

رَعَى, impf. يَرَعَى, *feed or graze; tend a flock, guard or take care of, govern.* — See Chald. gl. רעא.

رَفَعَ, impf. يَرْفَعُ, *lift up, raise; remove, abolish.* VIII. اِرْتَفَعَ *raise; be raised, rise or be high.*

رَمَادٌ *ashes* — Connected with رَمِصَ *be hot*; Chald. רמץ, Syr. رَمَضُنْ, رَمَضُنْ, *hot ashes.*

رَاحَ, impf. يَرِاحُ, *blow (the wind)*; impf. يَرِيحُ, *smell (anything).* — See Syr. gl. ر.س.

رُوحٌ m. f. *the breath, spirit or soul*; pl. اَرْدَاحٌ; اَلرُّوحُ اَلْاَمِينُ *the holy Spirit*, but Muhammadans understand by it *the angel Gabriel* and sometimes *Christ*.

رِيحٌ f. *the wind* (רוּחַ, رِيحٌ); *scent, smell* (رِيحٌ, رِيحٌ); pl. اَرِيَاحٌ, اَرِيَاحٌ, رِيَاحٌ.

ر

رَخَرَ, impf. يَزْخَرُ, *swell or rise, be agitated or rage (esp. the sea).*

زَكَا, impf. يَرْكُو, *be pure, good, innocent.* — See Ch. gl. רכא.  
زَكِيٌّ, f. رَكِيَّةٌ, *pure, good, innocent*

س

سَأَلَ, impf. يَسْأَلُ, يَسْتَلُ, imper. اِسْأَلْ, *ask, beg*; سَأَلَهُ اَلشَّيْءَ or سَأَلَهُ عَنِ اَلشَّيْءِ *he asked him about the thing.* — See Chald. gl. שאל.

سَبَقَ, impf. يَسْبِقُ, يَسْبِقُ, *precede, anticipate, outrun, excel.*

سَبِيلٌ m. f. *a road or path, way, method, conduct*; pl. سُبُلٌ.

— Heb. שְׁבִיל, Aram. שְׁבִילָא, عِجْلًا, عِجْلًا.

سَكَلَ, impf. يَسْكَلُ, *rub off, peel.*

سَاحِلٌ *the seashore, beach, coast*; pl. سَوَاحِلُ; in part.

السَّاحِلُ *the coast of Syria and Palestine.* — Comp.

حَافَةً, Heb. חֹזֶף; Aram. סַפֵּר, סַפֵּר.

سَفَلَ, impf. يَسْفَلُ, and سَفَلَ, impf. يَسْفَلُ, *be low, lowly, mean, humble.* — Heb. שָׁפַל; Aram. שָׁפַל, שָׁפַל, used chiefly in some of the derived conj.

سَافِلٌ *low, mean.* أَسْفَلُ *lower, the lowest part*; pl. أَسْفَلٌ.

سَفِينَةٌ *a vessel, ship*; pl. سُفُنٌ. — See Chald. gl. כַּפִּינָא.

سَكَنَ, impf. يَسْكُنُ, *be quiet or tranquil, subside or go down (the sea), dwell* — Heb. שָׁכַן or שָׁכַן, Syr. حَفَ.

سَمَّ, impf. يَسُمُّ, *poison*; hence سَمٌ *poison*, Syr. شَمَكٌ *medicine, poison.*

سَمُومٌ *the hot wind or simoom (more corr. samūm).*

سَمِعَ, impf. يَسْمَعُ, *hear, obey.* — See Syr. gl. سَمِعَ.

سَمَا, impf. يَسْمُو, *be high.*

سَمٌ *a name*; pl. أَسْمَاءُ. In the phrase بِسْمِ اللَّهِ the init. **ب** is always dropped, whilst a whim of the calligraphers has ordered that the upward stroke of the **ب** should be lengthened. — See Chald. gl. שָׁם.

سَمَاءٌ m. f. *the sky, heaven, a roof or ceiling.* — See Chald. gl. שָׁמַיָא.



سَاءَ, impf يَسُوءُ, *be bad or wicked; injure, hurt, distress.*  
 سُوءٌ, سُوءٌ, *evil, wickedness, an evil or calamity,*  
 رَجُلٌ سُوءٌ *a bad man, سُوءُ أَفْعَالِهِمْ the wickedness of*  
*their actions.* — Aeth. ṢṢḤ: Heb. שָׂוָא.

سَادَ, impf يَسُودُ, *be lord or master of, rule over.*

سَيِّدٌ *a lord or master, chief, prince; pl. سَادَاتٌ, سَادَاتٌ.*  
 Vulgarly contracted into *sīd* (*sīdi, my lord, sir*, a title  
 like مُحَمَّدٌ — hence *the Cid* — still farther abbrev. *sī*),  
 and the fem. سَيِّدَةٌ into سَيِّتٌ *sitt.* — Heb. שֵׁרִים *false*  
*gods, idols; Aram. שִׁיָּא an evil spirit, demon* (Z. d.  
 D. M. G. vol. IX. p. 481), حَاوَا

سَارَ, impf. يَسِيرُ, *go, walk, set out on a journey.* —  
 Heb. שָׁר.

مَسِيرَةٌ *a journey, space, distance.*

## ش

شَدَّ, impf. يَشُدُّ, *bind or tie firmly, strengthen, rush upon*  
*or attack.* IV. أَشَدَّ as „verbum admirationis“, مَا أَشَدَّ  
 مَا حَزَنْتَ *how very much grieved thou art!* — Aeth.  
 ṢṢṢ: *drive out, expel; Heb. שָׁרַר destroy.*

شِدَّةٌ *strength, violence; distress, misfortune.*

شَدِيدٌ *strong, violent.*

شَرَبَ, impf. يَشْرِبُ, *drink.* — Aeth ṢṢṢ::

شَرَّ, impf. يَشُرُّ, يَشُرُّ, *be bad or wicked.* — Heb. שָׂרָה *be*  
*refractory, שָׂרָה an enemy.*

שָׁרָה <sup>9</sup> evil, wickedness, a crime, misfortune, pl. שָׁרוֹת <sup>9</sup>; adj. bad, wicked = שָׁרִיר <sup>9</sup>, pl. שָׁרָר, אֲשָׁרָר <sup>9</sup>. — Heb. שָׂר.

שָׁרַף, impf. יִשְׁרַף, be high; שָׁרַף, impf. יִשְׁרַף be noble. שָׁרִיף noble, illustrious, excellent; pl. אֲשָׁרָף. — Heb. שָׂרִיפִים.

שָׁעַב divide, separate. — Heb סָעַף, whence סָעִיף a cleft, a branch (Ar. شَعَبٌ a cleft, defile, شُعْبَةٌ a branch), and סָעִיפִים, שָׁעִיפִים, thoughts, opinions. שָׁעִיב a tribe or people; pl. שָׁעִיבִים.

שָׁעַף, impf. בִּשְׁפָף, feel pity or compassion; more common in IV. אֲשָׁפַף.

שָׁכַר, impf. יִשְׁכֹּר, reward, give thanks, be grateful. — Heb. אֲשָׁכַר, also שָׁכַר a reward, thanks, gratitude.

שָׁמַשׁ f. the sun; pl. שָׁמֶשׁ. — See Chald. gl. שָׁמַשׁ.

שָׁא (for שָׁי), impf. יִשָּׂא, wish, will.

שָׂא a thing (res); pl. אֲשָׂא. — Heb. שָׂא. Comp. שָׂא and שָׂא.

## ص

صَاحِب, impf. يَصْحَب, be companion to, accompany.

صَاحِب a companion, owner or possessor; pl. صَاحِبִים, صَاحِبَات, and صَاحِبَات. Also used in connect. with رَجُل (as أَيْش with رَع) to denote the one — the other.

صَعِدَ, iupf. يَصْعَدُ, *go up, ascend.* IV. أَصْعَدَ id. —

Heb. צָעַר.

صَغَرَ, impf. يَصْغُرُ, *be small*; صَغِرَ, impf. يَصْغُرُ, *be small, worthless, mean, despised.* — See Chald. gl. זָעַר.

صَغِيرٌ *small, young*; pl. صَغَارٌ.

صَلَا. II. صَلَّى *pray.* — See Chald. gl. צָלַא.

صَلَوَةٌ, صَلَاةٌ, *a prayer*; pl. صَلَوَاتٌ.

صَنَعَ, impf. يَصْنَعُ, *make, do.* — Syr ܠܒܢܐ *be diligent, artful, cunning*; Aeth. ጸገህ: *be firm, strong, brave*;

Sam. 𐤔𐤏𐤁𐤍 = صَنِيعٌ *a feast.*

صَاتَ, impf. يَصُوتُ, بَصَاتٌ, *emit a sound, cry out.*

صَوْتُ, *a sound, a cry, the voice*; pl. أَصَوَاتٌ.

صَامَ, impf. يَصُومُ, *abstain from (esp. food).* — See Chald. gl. צוּם.

صَوْمٌ *a fast*

صَارَ, impf. بَصِيرٌ, *become, begin to do anything*; *go* (سَارَ).

## ض

ضَرَبَ, impf. يَضْرِبُ, *strike, sting* (an insect). Comp. צָרַע,

ضَرَعَ, and צָרַח.

ضَرَعَ, impf. يَضْرَعُ, *be humble or submissive* V. تَضَرَّعَ *humble one'sself.*

## ط

طَرَحَ, impf. يَطْرَحُ, *throw, cast away.*

طَرِيقٌ, m. f. *a road, way, way of life, conduct*; pl. طُرُقٌ, طَرِيقَاتٌ.

طَعِمَ, impf. يَطْعَمُ, *taste, eat*. — See Chald. gl. טעם.

طَعَامٌ *food*; pl. أَطْعِمَةٌ.

طَاعَ, impf. يَطْلُعُ, *come forth, appear, rise, ascend*. — Chald. טלע *draw out or off*, Syr. ٤٢٤ *examine, investigate* = تَطَّلَعَ or اِطَّلَعَ.

مَطْلَعٌ, مَطْلِعٌ, *the place of ascent or rising*; pl. مَطَالِغٌ.

طَلَقَ, impf. يَطْلُقُ, *loosen*; طَلَّقَ, impf. يَطْلُقُ, *be divorced*; طَلَّقَ, impf. يَطْلُقُ, *be loose, cheerful, divorced*. VII. اِنْطَلَقَ *be sent away, go, depart, be cheerful*. — Syr. ܚܽܚܽܚ *be consumed or destroyed, divorce, destroy*; Chald. ܬܠܩ *throw away*, Sam. ٢٢٧.

## ظ

ظَلَّ. II. طَلَّلَ *shade, overshadow*. — See Chald. gl. טלל.

ظِلٌّ *shade, shadow*; pl. ظِلَالٌ.

ظِلَالٌ *anything that gives shade*.

مِظْلَةٌ *an instrument for giving shade, an umbrella*; also *a hut or tent*; pl. مِظَالٌ.

ظَلَمَ, impf. يَظْلِمُ, *injure, oppress*. — Aeth. 𐩣𐩣𐩪: Aram. ܬܠܡ, ܬܠܡ, ܬܠܡ.

ظُلْمٌ *oppression, wrong; injustice*.

ع

عَبَرَ, impf. يَعْبُرُ, *pass over*. — See Chald. gl. עבר.

عَبْرَانِي Hebrew.

عَثَرَ, impf. يَعْثُرُ, *stumble*.

عَثَارٌ *adversity, calamity*; chap. II. 7 (I am not however certain that this is the correct reading).

عَرَفَ, impf. يَعْرِفُ, *know*.

عَشْرَةٌ, f. عَشْرٌ, *ten*. See اِثْنَانِ and Chald. gl. עשר.

عَطَا, impf. يَعْطُو, *take in the hand, receive*. IV. اَعْطَى *give*.

عَظُمَ, impf. يَعْظُمُ, *be large, important*. — Heb. עָצַם *be strong, numerous*.

عَظِيمٌ *large, great, important*; pl. عِظَامٌ.

أَعْظَمُ, f. عُظْمَى, *larger, largest, very large*.

لَعَلَّ and لَعَلَّ, *perhaps*; construed with the acc., as لَعَلَّ قَرِيبٌ *perhaps death is near*; لَعَلَّكَ, لَعَلَّتْ, etc ;

لَعَلَّنِي however is freq used for لَعَلَّنِي.

عَلِمَ, impf. يَعْلَمُ, *know*.

عَلَا, impf. يَعْלו, and عَلِيَ, impf. يَعْلَى, *be high, exalted, noble*. VI. تَعَالَى *be high, exalted; come*. — Heb. עָלָה, Aram. גָּלָה (not used in I.); cognate words are غَلَا impf. يَغْلُو, *shoot up luxuriantly, exceed due limits, be dear*; Aeth. ሀለወ: *break the law, be faithless or perfidious, betray*

عَلَى *over, above, upon, on, in addition to, notwithstanding, against, etc.* — See Chald. gl. על.

عَمِلَ, impf. يَعْمَلُ, *labour, work, do.*

عَمَلٌ *labour, work, deed or act; a district or government; pl. أَعْمَالٌ.*

عَنْ *away from, from; without; after.* With suff. عَنِّي, عَنْكَ, etc.

عَنَا, impf. يَعْصُو, and عَمَى, impf. يَعْصِي, *distress or cause anxiety; pass. عُنِيَ = VIII. اِعْتَنَى be solicitous or concerned about, bestow pains or labour upon.* — Heb. עָנָה (for עָנָה), Aram. עֲנִי, חָנָה.

عَادَ, impf. يَعُودُ, *return, repeat or do again* (comp. שׁוּב, רָجַע, רָجַע); *become* (رَجَعَ). — Heb. עוּר *surround, affirm solemnly, testify; Syr. عَوَدَ حَمَّ accustom; Aeth. ረገጽ go round or about, which see.*

عَانَ. IV. اَعَانَ *assist, help.*

مَعُونَةٌ, مَعُونَةٌ, *help, aid.*

عَبْنٌ f. *the eye, a fountain; pl. اَعْبُنٌ, عُنُونٌ.* — See Syr. gl. حَب.

## ع

عَظِبَ, impf. نَغْضِبُ, *be angry.* — Heb. עָצַב *afflict, distress; Aeth. ረገጽ be hard, difficult.* — The origin of these diff. signif. is to be sought in the idea of *tying firmly* (عَصَبَ, حَبَّ); hence arise the signif. of 1) *binding up wounds, curing or healing* (حَبَّ); 2) of *collecting* (عَصَبَ, عَصَبَةٌ a body of men); 3) of *hard-*

*ness*, whence originate the various signif. of *a) difficulty* (סחן:), *b) calamity* (عَصَب of a year of famine caused by drought, بَرْمٌ عَصِبٌ and عَصَبَصٌ), *c) sternness or severity* (סחן-), *d) anger* (عَصَب, غَضَب), *e) oppression, affliction* (عَصَب, غَضَب, عَصَب); 4) of violent exertion, zeal, perseverance (عَصَب, إِعْصَاص, عَصَب), *عَصِيَّة* patriotic or religious zeal), and in a more general sense of *toil, labour, work* (عَصَب, عَصَب, عَصَب). Comp. the various signif. of the rad. שָׁדַד, שָׁדַד and חָזַק, חָזַק.

عَلَقَ the bolt or bar of a door; pl. أَغْلَاقٌ.

عَمَّ, impf. يَغْمُ, cover, afflict or grieve. VIII. اِغْتَمَّ be grieved or distressed. — Heb. עָמַם (see Gesenius' Thesaurus); Chald. עַמַּע make blind (prop. cover the eyes, Ar. عَمِيَ be blind) and אַחַעַמַּע be blind.

عَنِمَ, impf. يَغْنُمُ, take possession of, carry off as booty.

عَنَمٌ f. sheep and goats (the most important possessions of a nomade people); pl. أَغْنَامٌ.

عَارَ, impf. يَغُورُ, sink down, be low or sunken, subside, set (the sun).

عَوْرٌ that which lies low or deep, the bottom, a valley; in particular اَلْغَوْرُ el-Ghor, the valley of the Jordan.

## ف

فَ a conj., differing from وَ in that it implies, not a mere juxtaposition of two things or events, but an onward

*progression* or an *internal connection*, as of cause and effect and the like. Hence it may be very variously translated into English, according as the context demands. Sometimes by *then* (in which case it may also be altogether passed over), as: **إِنْ قُلْتَ هَذَا** *if thou hast said this, (then) thou art an unbeliever*; **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** *if ye love God, (then) follow me*. Sometimes simply by *and*, as: **عَطِشَ فَأَنَّى إِلَى عَيْنٍ مَاءٍ يَشْرَبُ** *he was thirsty and (in consequence) went to a spring to drink*. Sometimes by *in order that*, *so that*, *that* (in which case a following verb is put in the subj., as after **لِ**), as: **إِغْفِرْ لِي يَا رَبِّ فَأَدْخِلْ الْجَنَّةَ** *pardon me, O my Lord, that I may enter (and so, and in consequence, I shall enter) Paradise*. Hence it corresponds in many points with the so-called *naw conversivum* of the Hebrew.

**فَجَّرَ** *the dawn, the morning*.

**فَرَجَ**, impf. **يَفْرُجُ**, *cleave or divide; remove one's sorrow, console*. II. **فَرَجَ** id. V. **تَفَرَّجَ** *be free of grief, amuse or entertain one'sself*. — Syr. **فَرَجَ** and **فَرَجَ**.

**فَرَحَ**, impf. **بَفَرَحَ**, *be glad, happy, rejoice*.

**فَرَحٌ** *joy, happiness*.

**فَرَّ**, impf. **يَفِرُّ**, *flee, run away*.

**فَرَضَ**, impf. **يَفْرِضُ**, *cut or notch, fix or determine, ordain, proclaim by edict*. — Cogn. **فَرَضَ**, **فَرَضَ**, **فَرَضَ**, and other words containing the syll. **فَر** (see Gesenius' Thesaurus, art. **فَر**).



فَرَّقَ, impf. يَفْرِقُ, *be afraid*.

فَرَقَ *fear*.

فَصَلَ, impf. يَفْصِلُ, *divide*. — Syr. ܦܥܝ.

فَصْلٌ *a division, difference or distinction, chapter or section, season of the year*; pl. فُصُولٌ.

فِي *in, on, concerning, in comparison with*.

## ف

فَعَلَ, impf. يَفْعَلُ, *come towards, approach; receive or accept*. IV. أَفْعَلَ *approach, in a friendly manner, receive kindly, in a hostile manner, attack; undertake anything*. — See Chald. gl. ܦܥܠ.

قَبْلُ prop. *that which is opposite*; adv. acc. قَبْلَهُ *in his possession*; مِنْ قَبْلِهِ *on his part, from him*. — Aram. ܦܥܠ or ܦܥܠ, ܦܥܠ, 299.

قَدْ adv. derived from the rad. قَطَّ *cut through*, conveying the idea of being done and finished, *already*. Hence قَدْ, or still more emphat., لَعَدْ, is pref. to a verb in the perf. to indicate the entire completion of the act at a past time, as: وَقَدْ ذَكَرْنَا وَلَايَتَهُ *we have (already) narrated his reign*; وَوَجَدَهُ قَدْ نَكَرَ *he went to his house, but found he had (already) gone out*. It also conveys the idea of sufficiency, as قَدِيطٌ (قَدْنِي) دِرْهَمٌ *a dirham (coin) is enough for me*; and is hence used with the impf. in the sense of *pretty often, sometimes, perhaps*, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ *the liar sometimes speaks the truth*.

قَدَرَ, impf. يَقْدِرُ, يَقْدِرُ, *be powerful, able.*

<sup>9</sup> قَادِر part. adj. *powerful, able.*

II. **قُدَّسَ** *purify, consecrate*; hence **الْبَيْتُ الْمُقَدَّسُ**  
or **بَيْتُ الْمُقَدَّسِ** or **بَبْتُ الْمُقَدَّسِ** *Jerusalem*. — See  
Chald. gl. קדש.

الْأَرْوَحُ القدس *Jerusalem*, القدس *purity, sanctity*; hence القدس *the holy spirit* (according to the Muhammadans, the angel Gabriel).

قَدَمَ, impf. يَقْدُمُ, *go before, precede*; قَدِمَ, impf. يَقْدِمُ, *approach, arrive*; قَدُمَ, impf. يَقْدُمُ, *be old or ancient*. — See Syr. gl. صر.

قُدَّامٌ prop. *the front*; adv. acc. قُدَّامَ *in front of, before*; مِنْ قُدَّامٍ *from before, away from*.

فَذَفَ, impf. يَفْذِفُ, *throw; throw up, vomit*. — See Aethl. gl. ٢٢٤ ::

قَرَّ, impf. يَقَرُّ, يَقَرُّ, *be cold; be quiet, stay, remain*. X. اسْتَقَرَّ. *be quiet, remain, dwell*. — Aeth. ቀረረ: *be cold*, Syr. *qar*, Chald. אַקְרַר; Heb. קָר *cold*.

قَرَضَ, impf. يَقْرِضُ, *cut, tear, gnaw*. Cognate form قَرَصَ, Aeth.  $\Phi\text{Z}\theta$ : *shear*; Heb. קָרַץ; Chald. קָרַץ, chiefly used in such phrases as  $\text{ܩܪܥܝܐ}$  (קָרַץ)  $\text{ܩܪܥܝܐ}$ , *to slander or calumniate a person*,  $\text{ܩܪܥܝܐ}$   $\text{ܩܪܥܝܐ}$ .

قَرَعَ, impf. يَفْرَعُ, *beat, knock*. VIII. اقْتَرَعَ *cast lots*. —  
Heb. קָרַע *tear, rend* (see *قَرَضَ*).

قَرَعَ, nomen unitatis قَرْعَةٌ, *a gourd*. — See Syr. gl. ۱۱۰.  
قَرَعَةٌ *a lot*.

قَلْبٌ *the innermost part, interior; hence pith, kernel, marrow, the heart; pl. قُلُوبٌ*. — Heb. קרב.

قَالَ, impf. يَقُولُ, *say, speak*. — See Syr. gl. 𐤒.

قَامَ, impf. يَقُومُ, *stand up, rise, stand*. — See Chald. gl. קים.  
 قَوْمٌ *people, a people, a nation; pl. أَقْوَامٌ*.

ك

كَبَرُ, impf. يَكْبُرُ, *be large, stout; كَبِرَ, impf. يَكْبُرُ be old*. —  
 Aeth. ክብረ: *be honoured, illustrious*, Heb. הַבְּבִיר, Syr. ܟܥܘܪ.

كَبِيرٌ *large, old, great or famous; pl. كِبَارٌ, كِبَرَاءٌ*. —  
 Heb. בְּבִיר.

كَثُرَ, impf. يَكْثُرُ, *be much, numerous*.

كَثِيرٌ *much, many, numerous*.

أَكْثَرُ *more, most*.

كُرْسِيٌّ *a seat, throne; pl. كُرَاسِيٌّ*. — See Chald. gl. כרסא.

كَرِهَ, impf. يَكْرَهُ, *be averse to, dislike, abhor, take amiss*.  
 V. تَكْرَهُ id. — Aeth. ተከረ: (Ar. كَرِهَ) *force, compulsion*; Syr. ܟܪܝܐ *grieve, be sick*, Chald. ܟܪܝܐ, ܟܪܝܐ,  
 Syr. ܟܪܝܐ or ܟܪܝܐ, which see.

كَسَرَ, impf. يَكْسِرُ, *break, put to rout*. VII. اِنْكَسَرَ *be broken, routed, wrecked*.

كُلُّ *the whole, all*. — See Chald. gl. ܠܐ.

كَلَّمَ II. كَلَّمَ *speak, speak to, address*.

كَلَامٌ *speech, address*; كَلَامُ اللَّهِ *the word of God*.

كَلِمَةٌ *a word*; pl. كَلِمَاتٌ, كَلِمٌ.

كَانَ, impf. يَكُونُ *be, become, happen*. — See Aeth. gl. 14::

كَيْفَ *how?*

## ل

لَ emphat. part., *certainly*. Of constant occurrence after إِنَّ, as: إِنَّ اللَّهَ لَغَفُورٌ *verily God is ready to forgive*, and in the apodosis of conditional statements, after لَوْ and لَوْلَا, as: لَوْ كَانُوا عَرَفُوا لَمَا صَلَبُوا رَبَّ الْمَجْدِ لَوْلَا *if they had known (it), they would not have crucified the Lord of glory*; also in such phrases as: لَعَنِي *by my life*, لَعَنُ أَبُكَ *by the life of thy father*.

لِ, and with pron. suff. لِ, *to, for, according to*, etc. Sign of the dat., and of the acc (principally with particip. and inf., as مُعْجِبٌ لَكَ *filling thee with wonder*, الْمُفَسِّرُونَ لَهُذِهِ الْآيَاتِ *the expounders of these verses*; or when the acc. precedes the verb, as إِنْ كُنْتُمْ لِلرُّوْيَا تَعْبُرُونَ *if ye interpret visions*). — See Chald. gloss. ٦.

لِ in order that, that; construed with the subj., as وَقَامَ يُونَانُ لِيَفْرَ *Jonah arose that he might flee (to flee)*. Prop. it is identical with the prep. لِ, and is often conjoined with أَنْ (as أَوَّلَ الْمُسْلِمِينَ *and I was ordered to be the first of the Muslims*),

always when followed by the neg. لَا (as إِنْمَا قَالَ ذَلِكَ لَا) *he said this only in order that learning might not be disparaged* — لَنْ لَا for لَا لَنْ).

لَا no, not. When = لَا, it is followed by the Jussive. —

See Chald. gl. لَا.

لَنْ لَا, for لَا لَنْ, *in order that* — not. See ل.

لَنْ and لَنْ because, since. See أَنْ, أَنَّ, and ل.

لَيْسَ, impf. يَلْبَسُ, *put on clothes*. — See Chald. gl. لَبَسَ.

لَعَلَّ. See عَلَّ.

لَا كِنْ or كِنْ but. Before nouns and pron. suff. it takes the form كِنْ, and is construed with the acc. (but كِنْ as well as كِنْ).

لَمْ not; followed by the Jussive, as لَمْ يَكُنْ يُحِبُّ الشَّعْرَ *he did not like poetry*.

لَمَّا *when, after*.

لِمَا (also لِمَ and in poet لِمَ) *on account of what? why?*  
See مَا.

لَيْسَ *there is not, was not*. Comp. of لَا and the obsol. أَيْسَ = أَيْ. — See Chald. gl. أَيْسَ.

لَيْلٌ *night*; nomen unitatis لَيْلَةٌ *a night*, pl. لَيَالٍ. — See Chald. gl. لَيْلٌ.

٢

مَا *what? that which, what, whatever*. In interrog. مَا is often annexed, as مَاذَا أَتَيْتَ, مَاذَا قُلْتَ (see دَا).

The same word is used as conj. *in as far as* (مَا <sup>أَسْتَطِيعُ</sup> *in as far as I can, as much as I can*), *as long as* (مَا دُمْتُ حَيًّا *as long as I remain alive*), and *how* (in one of the verbal forms of expressing wonder, e. g. مَا أَعْجَبَ أَمْرَكَ *how strange is your conduct!* مَا أَشَدَّ مَا حَزَنْتَ *how violent is your grief!*).

From it too has sprung

مَا *not*. See Gesenius' Hebr. Gr 16th ed., p. 239. note \* of the Engl. transl.

مَتَاعٌ *wares, merchandise, utensils, furniture*; pl. أَمْتَعَةٌ.

مَتَّى, مَتَد, Ματθαίος; the prophet Jonah is called by the Arabs يُونُسُ بْنُ مَتَّى.

مَثَل, مَثَل, impf. يَمْثُل, *stand erect*; مَثَل, impf. يَمْثُل, *be like, resemble; make like, assimilate, compare*. — Aeth. ሙሊ: or ሙሊ: *be like, seem*; Heb. נִמְשַׁל *be like*, Chald. II. מְחַלִּי, part. pe' מְחַלִּי *like*. The noun מְשַׁל occurs in all the dialects: Ar. مَثَل, Aeth. ሙሊ: Aram. מְחַלִּי, מְחַלִּי, ܡܚܠܝ.

مِثْلٌ *what is like or equal*, pl. أَمْثَالٌ; adv. acc. مِثْلَ *like, as*. — Heb. מִשַּׁל, Phoen. מִשַּׁל (inscr. Eryc. l. 3).

مَرَّ, impf. يَمُرُّ, *pass by, on, or away*.

مَرَّةً *a single time*; pl. مَرَّاتٍ, مَرَّارٍ; adv. acc. مَرَّةً *once*.

مِسْحٌ *a garment of coarse cloth*; pl. مَسُوحٌ.

مَعَ or مَعْ *with, along with*. — See Chald. gl. ܡܥ.

مَلَّاحٌ *a sailor*, pl. مَلَّاحُونَ. — See Syr. gl. ܡܠܚܐ.

مَلِك, impf. يَمْلِكُ, *be master of, possess.* — See Chald.

gl. מלך.

مَلِك an owner or possessor, king; pl. مُلُوك.

مَنْ (in Egypt. مِنْ or مَيْن) *who?* — See Chald. gl. מן.

مِنْ *from, of, out of;* after the comparative, *than.* — See

Chald. gl. מן.

مَات, impf. يَمُوتُ, *die, be dead.* — See Chald. gl. מת.

مَوْت death.

مَاج, impf. يَمُوجُ, *move to and fro, be agitated.*

مَوْج a wave, pl. أَمْوَاج.

مَالَ, impf. يَمْبِلُ, *bend or incline.* VI. تَمَايَل *bend to and fro, be agitated or tossed about.*

## ن

نَاس. See إِنْسَان.

نَبَأ, impf. يَنْبَأُ, *be raised or elevated.* II. نَبَأَ *bring news, announce;* choose as a prophet. V. تَنَبَّأَ *appear as a prophet.* — See Chald. gl. נבא.

نَبِيٌّ (for نَبِي) a prophet, pl. أَنْبِيَاء.

نُبُوءَةٌ (for نُبُوءة) the office of prophet, prophecy, a prophecy.

نَبَت, impf. يَنْبُتُ, *sprout, grow.*

نَدَا, impf. يَنْدُرُ, *call or summon; come together, assemble.*

III. نَادَى *cry out, proclaim, call or summon.*

نَذَرَ, impf. يَنْذُرُ, *vow.* — See Chald. gl. נדר.

نَذْرٌ a vow; pl. نَذُور.

فَرَعَ, impf. يَنْزِعُ, *tear or pull off, snatch away*. — Cognate words in Heb. are נָצַע and נָחַץ.

نَزَلَ, impf. يَنْزِلُ, *come down, descend, alight, take up one's abode*. — Heb. נָזַל *flow*.

نَظَرَ, impf. يَنْظُرُ, *see, look at, observe, consider*. — See Syr. gl. نَظَر.

نَفْسٌ f. *the soul, life; a person, person or self*; pl. نَفُوسٌ, أَنْفُسٌ. — See Chald. gl. נַפְשָׁא.

نَفَعَ, impf. يَنْفَعُ, *be of use or advantage*.

نَافِعٌ part. adj. *useful*; أَنْفَعُ *more useful, better*.

نَهَرَ, impf. يَنْهَرُ, *flow*. — See Chald. gl. נָהַר.

نَهْرٌ, نَهَرٌ, *a river, a canal*; pl. أَنْهَارٌ.

نَهَى, impf. يَنْهَى, gen. used in the pass. نُهِىَ, *come to, reach*. VIII. اِنْتَهَى *come to, reach; come to an end, be finished*.

نَامَ, impf. يَنَامُ, *sleep*. — Aeth. 𐩢𐩣𐩪: Heb. נָם, Syr. نَم.

In Ar. نَامَ is used in speaking of sound sleep, وَسِنَ of lighter slumbers; in Heb. the use of נָם and נָשָׁן is reversed.

نَيْنَرَى, נִינוּרָה, *Nineveh*.

8

هَبَّ, impf. يَهْبُ, *blow*. IV. أَهَبَّ *make blow*.

هَبَطَ, impf. يَهْبِطُ, *fall down, go down, descend*.

هَدَأَ, impf. يَهْدَأُ, *be still, quiet*. — Aeth. 𐩲𐩣𐩪::



هَذَا, f. هَذِهِ, هَذِي, *thus*; du. nom. m. هَذَانِ, f. هَتَانِ; pl. هَؤُلَاءِ. — Comp. of هَا = هَا, هَا, and ذَا.

هَرَبَ, impf. يَهْرَبُ, *flee*.

هَرَبٌ *flight*.

هَيْكَلٌ *anything large or bulky, espec. a large building, palace, temple*. — See Chald. gl. הֵיכַל.

هَلَكَ, impf. يَهْلِكُ, and هَلِكَ, impf. يَهْلِكُ, *die, perish*. —

See Chald. gl. הָלַךְ.

هُنَا *here, there*. Comp. of هُنَا *here* and لَ. Other forms are هُنَالِكَ, and هَاهُنَا (comp. ذَا and its compounds).

هُوَ, f. هِيَ, *he, she, it*; du. هُمَا; pl. m. هُمْ (in poet. هُمُ), f. هُنَّ. When preceded by وَ or ف, the vowel of the first syll. is gen. dropped, وَهُوَ, وَهِيَ. — See Chald. gl. הוּא. — هُوَذَا (هُوَذَا) as interj., *lo! see!*

هَالَ, impf. يَهُولُ, *terrify*.

أَهْوَالٌ *fear, terror, anything terrible*; pl. أَهْوَالٌ.

هَاءَ, impf. يَهَيِّئُ, *be prepared, ready*. II. هَيَّأَ *prepare, make ready*.

هَاجَ, impf. يَهْجِجُ, *be agitated, excited, rage; excite, rouse*.

— See Aeth. gl. ሆክ::

,

وَأَدَّ, impf. يَدِّدُ, *bury alive*. VIII. اِتَّأَدَّ *go slowly along*. Formed by transposition from اَوَّدَ (أَوَّدَ) *bend, load or burden, oppress*, Heb. אִיד *a burden*.



*live up*. As to these diff. signif., comp. the rad. שלם, *سلم*, and חם, *تم*, in the several dialects.

י

יָאָפָא, יָפָא *Jaffa*, or *Joppa*.

יִיבֵס, impf. יִיבֵס, *be dried up, withered*. II. יִבֵּס *dry up, make wither*. — See Chald. gl. יבש.

יִבֵּס *a dry place, dry land*.

יָד f. *the hand*; du. יָדָן; pl. אֵיּוֹד, אֵיּוֹדִים. — See Ch. gl. יד.

יָסָר *the left side, left hand* = אֲלִיָּסָרִי.

יָמִין f. *the right side, right hand* = אֲלִיָּמִינִי, *an oath*, pl.

אֵימָן. — See Chald. gl. ימין.

יּוֹם *a day* (i. e. the *civil day* of 24 hours; the *natural day* is נֶהָר, as opp. to *night* לַיִל); pl. אֵיּוֹם. — See Chald. gl. יום.

יּוֹנָן, יוֹנָן, *Jonah*; gen. called by the Arabs يُونُس (Iwvας).

